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SPECIAL GURUKULA ANNIVERSARY NUMBER.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

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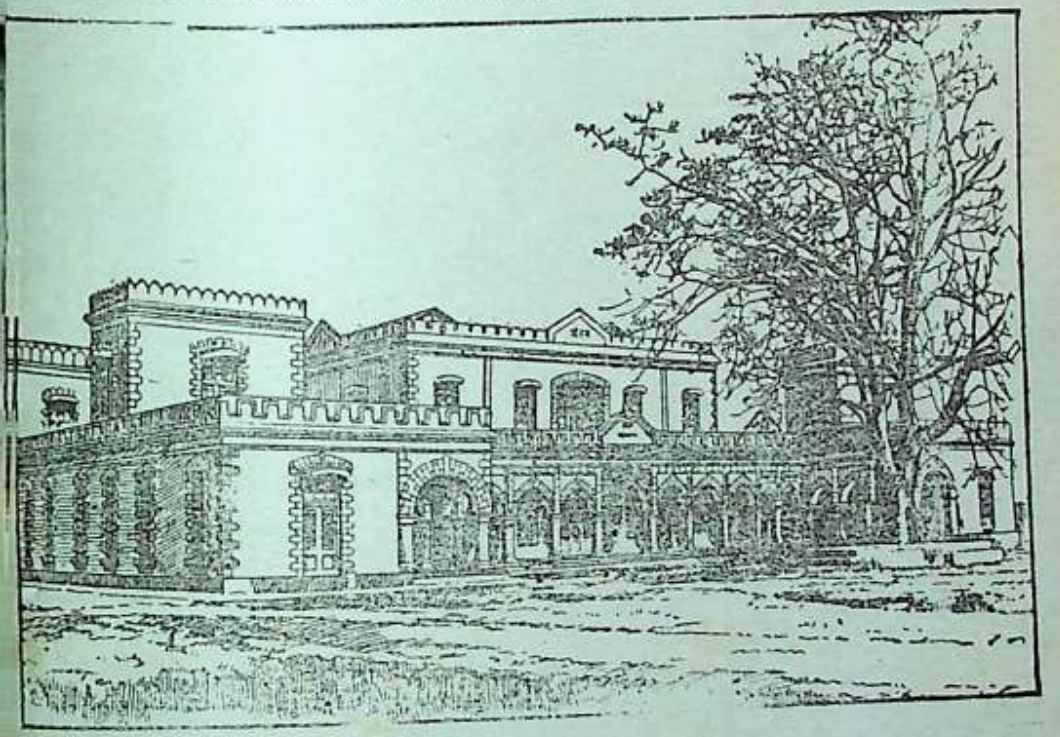

We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review.*

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

VOL. VIII. } VAISHAKH, JESHTH 1972—APRIL, MAY, 1915. { No. 11, 12.

I The Lord of Yore!

1. Hope on oh man and ne'er despair,
For I the Lord of Yore am there!
Didst say 'twas "dark and grey the way"?
The sun shall shine some other day!

2. In bubbling waters hear my voice,
Throw off thy griefs and glad rejoice!
For I the Lord of Yore am there!
Who knows this truth can ne'er despair!

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3. In sparkling foam with sun-rays kissed—
In shadows of the mountain mist—
In crashing thunder,—lightning's fire—
In storm's stern message of my ire!

4. In rushing rivers' mighty ways—
In darkest nights and brightest days—
In cannon's roar and sweet bell's chime—
In East and West and every clime!

5. I watch you all—I brought you forth—
I smile and bless—or shew my wrath—
Not you to know the WHOLE to guide—
Nor where to comfort—where to chide!

6. If love you have you'll question not—
Nor want to choose each one his lot—
For I the Lord of Yore am there—
In peace and war and everywhere!

7. A father strikes where most he loves,
And wisdom sees where blindness errs!—
Look up oh man and ne'er despair
For I the Lord of Yore am there!

ELIZABETH ARNOLD.

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DAYANANDA.

THE MAN AND HIS WORK.

(*By Shree Aurobindo Ghose*).

Among the great company of remarkable figures that will appear to the eye of posterity at the head of the Indian Renascence, one stands out by himself with a peculiar and solitary distinctness, one unique in his type as he is unique in his work. It is as if one were to walk for a long time amid a range of hills rising to a greater or lesser altitude, but all with sweeping contours, green-clad, flattering the eye even in their most bold and striking elevations. But amidst them all one hill stands apart, piled up in sheer strength, a mass of bare and puissant granite, with verdure on its summit, a solitary pine jutting out into the blue, a great cascade of pure, vigorous and fertilising water gushing out from its strength as a very fountain of life and health to the valley. Such is the impression created on my mind by Dayananda.

It was Kathiawar that gave birth to this puissant renovator and new-creator. And something of the very soul and temperament of that peculiar land entered into his spirit, something of Girnar and the rocks and hills, something of the voice and puissance of the sea that flings itself upon those coasts, something of that humanity which seems to be made of the virgin and unspoilt stuff of Nature, fair and robust in body, instinct with a fresh and primal vigour, crude in the crude but in a developed nature capable of becoming a great force of genial creation.

When I seek to give an account to myself of my sentiment and put into precise form the impression I have received, I find myself starting from two great salient characteristics of this man's life and work which mark

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him off from his contemporaries and compeers. Other great Indians have helped to make India of to-day by a sort of self-pouring into the psychological material of the race, a spiritual infusion of themselves into the fluent and indeterminate mass which will one day settle into consistency and appear as a great formal birth of Nature. They have entered in as a sort of leaven, a power of unformed stir and ferment out of which forms must result. One remembers them as great souls and great influences who live on in the soul of India. They are in us and we would not be what we are without them. But of no precise form can we say that this was what the man meant, still less that this form was the very body of that spirit.

The example of Mahadev Govind Ranade presents itself to my mind as the very type of this peculiar action so necessary to a period of large and complex formation. If a foreigner were to ask us what this Maharatta Economist, reformer, patriot precisely did that we give him so high a place in our memory, we should find it a little difficult to answer. We should have to point to those activities of a mass of men in which his soul and thought were present as a formless former of things, to the great figures of present day Indian life who received the breath of his spirit. And in the end we should have to reply by a counter question, "What would Maharashtra of to-day have been without Mahadev Govind Ranade and what would India of to-day be without Maharashtra?" But even with those who were less amorphous and diffusive in their pressure on men and things, even with workers of a more distinct energy and action, I arrive fundamentally at the same impression. Vivekanada was a soul of puissance if ever there was one, a very lion among men; but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically we know not well how, we know not well where in something that is not yet

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formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, "Behold, Vivekananda still lives in the soul of his Mother and in the souls of her children." So it is with all. Not only are the men greater than their definite works, but their influence is so wide and formless that it has little relation to any formal work that they have left behind them.

Very different was the manner of working of Dayanada. Here was one who did not infuse himself informally into the indeterminate soul of things, but stamped his figure indelibly as in bronze on men and things. Here was one whose formal works are the very children of his spiritual body, children fair and robust and full of vitality, the image of their creator. Here was one who knew definitely and clearly the work he was sent to do, chose his materials, determined his condition with a sovereign clairvoyance of the spirit, and executed his conception with the puissant mastery of the born worker. As I regard the figure of this formidable artisan in God's workshop, images crowd on me which are all of battle and work and conquest and truimphant labour. Here, I say to myself, was a very soldier of Light, a warrior in God's world, a sculptor of men and institutions, a bold and rugged victor of the difficulties which Matter presents to spirit And the whole sums itself up to me in a powerful impression of spiritual practicality. The combination of these two words, usually so divorced from each other in our conceptions, seems to me the very definition of Dayananda.

Even if we leave out of account the actual nature of the work he did, the mere fact that he did it in this spirit and to this effect would give him an unique place among our great founders. He brings back an old Aryan element into the national character. This element gives us the second of the differentiæ I observe and it is the secret of the first. We others live in a stream of influences ; we

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allow them to pour through us and mould us ; there is something shaped and out of it a modicum of work results; the rest is spilt out again in a stream of influence. We are indeterminate in our lines, we accommodate ourselves to circumstance and enviroument. Even when we would fain be militant and intransigent, we are really fluid and opportunist. Dayananda seized on all that entered into him, held it in himself masterfully shaped into the form that he saw to be right and threw it out again into the forms he saw to be right. That which strikes us in him as militant and aggressive, was a part of his strength of self-definition. He was not only plastic to the great hand of Nature, but asserted his own right and power to use Life and Nature as plastic material. We can imagine his soul crying still to us with our insufficient spring of manhood and action. "Be not content, O Indian, only to be infinitely and grow vaguely, but see what God intends thee to be, determine in the light of his inspiration to what thou shalt grow. Seeing, hew out of thyself ; hew that out of Life. Be a thinker but be also a doer ; be a soul, but be also a man ; be a servant of God, but be also a master of Nature !" For this was what he himself was ; a man with God in his soul, vision in his eyes and power in his hands to hew out of life an image according to his vision. Hew is the right word. Granite himself, he smote out a shape of things with great blows as in granite.

In Dayananda's life we see always the puissant jet of this spiritual practicality. A spontaneous power and decisiveness is stamped everywhere on his work. And to begin with what a master-glance of practical intuition was this to go back trenchantly to the very root of Indian life and culture, to derive from the flower of its first birth the seed for a radical new birth ! And what an act of grandiose intellectual courage to lay hold upon this scripture defaced by ignorant comment and oblivion of its spirit, degraded by misunderstanding to the level of an

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ancient document of barbarism and to perceive in it its real worth as a scripture which conceals in itself the deep and energetic spirit of the forefathers who made this country and nation,—a scripture of divine knowledge, divine worship, divine Action. I know not whether Dayananda's powerful and original commentary will be widely accepted as the definite word on the Veda. I think myself some delicate work is still called for to bring out other aspects of this profound and astonishing Revelation. But this matters little. The essential is that he seized justly on the Veda as India's Rock of Ages and had the daring conception to build on what his penetrating glance perceived in it a whole education of youth, a whole manhood and a whole nation hood. Rammohan Roy, that other great soul and puissant worker who laid his hand in Bengal and shook her—to what mighty issues?—out of her long indolent sleep by her rivers and rice fields,—Rammohan Roy stopped short at the Upanishads. Dayananda looked beyond and perceived that our true original seed was the Veda. He had the national instinct and he was able to make it luminous,—an intuition in place of an instinct. Therefore the works that derive from him, however they depart from received traditions, must needs be profoundly national.

To be national is not to stand still. Rather to seize on a vital thing out of the past and throw it into the stream of modern life, is really the most powerful means of renovation and new-creation. Dayananda's work brings back such a principle and spirit of the past to vivify a modern mould. And observe that in the work as in the life it is the past caught in the first fresh jet of its virgin vigour, pure from its sources, near to its root principle and therefore to something eternal and always renewable.

And in the work as in the man we find that faculty of spontaneous definite labour and vigorous formation which proceeds from an inner principle of perfect clearness,

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truth and sincerity. To be clear in one's own mind, entirely true and plain with onself and with others, wholly honest with the conditions and materials of one's labour, is a rare gift in our crooked, complex and faltering humanity. It is the spirit of the Aryan worker and a sure secret of vigorous success. For always Nature recognises a clear, honest and recognisable knock at her doors and gives the result with an answering scrupulosity and diligence. And it is good that the spirit of the Master should leave its trace in his followers, that somewhere in India there should be a body of whom it can be said that when a work is seen to be necessary and right, the men will be forthcoming, the means forthcoming and that work will surely be done.

Truth seems a simple thing and is yet most difficult. Truth was the master-word of the Vedic teaching, truth in the soul, truth in the vision, truth in the intention, truth in the act. Practical truth, *aryava*, an inner candour and a strong sincerity, clearness and open honour in the word and deed, was the temperament of the old Aryan morals. It is the secret of a pure unspoilt energy, the sign that a man has not travelled far from Nature. It is the bar-dexter of the son of Heaven, Devasputra. This was the stamp that Dayananda left behind him and it should be the mark and effigy of himself by which the parentage of his work can be recognised. May his spirit act in India pure, unspoilt, unmodified and help to give us back that of which our life stands especially in need, pure energy, high clearness, the penetrating eye, the masterful hand, the noble and dominant sincerity.

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THE HINDU IDEAL OF EDUCATION.

(*By Principal T. L. Vaswani, Dyal Singh College, Lahore.*)

An important feature of our social life is the pursuit of education. The existing schools and colleges, are unable to meet the insistent demand of students seeking admission to various classes. The type of education developed in a country is, indeed, an important test of the civilization of that country. National greatness is not to be measured by extent or amount of territory nor by victories on the battlefields. Size is not greatness, and the quick methods of killing others never made a people great. Greatness is of the mind, of character, of the soul. Rightly did the Chinese law-giver declare :—"If a ruler wishes to transform the people, must he not start from the lessons of the school ?" And in Persian books we read. "The educated man is the greatest of the great." A question is asked in one of the sacred books "who are the keepers of the city ?" and the answer given is "the teachers." And Manu, that mighty teacher of the Hindu Race says :—"The ancient science of knowledge (*Vedia Shastram Sanatanam* is the expression in the original you know) nourisheth all beings (*Sarvabhutani*)."

What is education ? May we not say that education is development of the soul by a system. What that system is from the Hindu point of view I shall indicate as I proceed. Often in the Hindu books, is the universe represented to be a Tree, and the World—Tree the *Macrocosm*—is reflected in the *Microcosm*. The seed develops into the acorn : so—we read—there is a *seed in every soul*; and education is a development of that seed So, too, it is that you read in the Hindu books, that the task of the teacher is to develop the *Atman*, the soul, the personality of the pupil.

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Two suggestive points arise out of this idea of education interpreted in the light of development. The first is this : that education is *unfolding* not *accumulation*. The modern curriculum for the Indian student has too many subjects, too many text-books. Modern educators feed their pupils with so much that the result is mental dyspepsia. The Universities are become factories to turn out educated articles—the B. A.'s and M. A.'s afflicted with discontent and conceit—the evils of half-education.

In the second place, education is not a levelling-down process. The idea is recognised in the Hindu books that the child is not a sheet of blank paper, a *tabula rasa*. Every child cometh from afar ; back of every soul are many experiences ; the teacher must therefore take note of the fact that pupils have their special dispositions, temperaments, types of mentality. Some there be in whom the *satwa* quality is predominant, some have more of the *rajas* and some of the *tamas* and the teacher has to reckon with these special dispositions and temperaments of the pupils in his charge.

What was the plan of education in ancient India? It rested on a synthesis of life, an ideal. In ancient China the ideal was ancestor-worship, so that the scholar's one great virtue was humility—as an expression of humanity. The synthesis of life in ancient Persia rested on dualism, so that every Zoroastrian scholar had to develop the virtue of purity, purity which meant following Ahuramazda (the great good spirit) and opposing Ahirnman (the evil spirit). The synthesis in ancient Sparta emphasised the physical and excluded the fine idealistic aspects of life with the result that their plan of education rested on "flogging competitions"! The note of emphasis in the ideal, the synthesis of life in ancient India was *Dharma* and the Hindu Dharma became the shaping ideal of Hindu education.

This ideal of Dharma may be analysed into five elements. The first was a consciousness of the universal

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Immanence and operation of the divine : so you read in the Upanishads :—"All that is, is pervaded by Ishwara." The one Eternal Self flows into all that is : the DivineSpirit is Immanent : such is the fundamental conviction of the Hindu mind. But He is not equally Immanent in all : there are degrees of the self-revelation of Reality ; so that in some the Light shines with splendour but in some the light is flickering. Hence the place of Reverence in life : the great ones, the Heroes, the Bhaktas are those in whom the light shines with splendour, and our attitude to them must needs be one of Reverence. Reverence was the second element which entered into the Hindu synthesis of life, the Hindu ideal which was *Dharma*. Reverence played a great part in the life of the student and the social and religious life of ancient India. And so the virtue of Reverence is emphasised in the Hindu books, Reverence for the Guru, Reverence for elders, Reverence for the social order and Reverence for him who represents the social order, the crowned head of the nation, the King. The third element was *ahinsa*, harmlessness ; so strong was the conviction of the Hindu race-consciousness concerning the supreme value of the virtue of *ahinsa*, harmlessness, that entire communities became vegetarian and alone in the history of the world, India presented the spectacle of an entire nation pledged to vegetarianism. Ancient India recognised the truth that the lower animals, too, are members of the world-organism, that the brute is our brother. Every animal was regarded as a vehicle, a form of the Life Universal and was therefore sacred. The fourth element was the value of silence. O my friends, you who live in the great and growing cities of India, cities which you regard as centres of progress, but which I sometimes call centres of confusion, you fail to realise the value of silence. Remember, great things—sacred resolves which have revolutionised the thought and life of the world—were ever achieved in silence : and the great literature of ancient India grew in the silence-periods of

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minds and hearts in communion with the Unseen. Great is the power of meditation ; great the value of sanctified hours of leisure when the soul may rise on wings of aspiration to glimpse the beauty of the One Abiding Self. The last great element which entered into the Hindu synthesis of Life was self-renunciation. So in one of the Upanishads the teaching is given that we are to rejoice in the Lord through self-renunciation.

Every one of these five elements entered into the plan of Hindu education. How to bring out the divine in the child ? How to call forth the sentiment of the higher self ? Such were the problems which the great ones of the Hindu race in ancient India proposed to themselves. And they indicated a method which I regard as the right method of education—it was the *method of fellowship*. Fellowship with whom, with what ? Fellowship, in the first place, with the Guru. I wonder if you realise the significance of the beautiful word Guru. The Guru was not a paid teacher : they understood that the platform of culture was sacred, that the school was something more than a seminary of knowledge ; the school was a temple of the Spirit. We have a beautiful definition of the Guru in an ancient book : —"He is the Guru who performs the purificatory ceremonies over a boy and instructs him in the science of knowledge." The Guru was one who would perform the purificatory ceremonies over a boy. He was one who had about him the atmosphere of purity, so that the pupil felt purified through fellowship with the Guru. Rightly was the Guru named a father and as father he behaved to his pupils who resided with him in his own house. Rightly was the same name "Guru" given to the Supreme Spirit—the purifier of all that is. The Guru was to be a man not of mere scholarship but of *purity* and *intuitions*. Not otherwise could he help in the soul-development of the pupil. For never must it be forgotten that the Guru's aim was not to *interfere* with the student but to help to draw out the pupil's capacities, to make the inner

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outer. A Chinese proverb says:—"The skilful teacher leads and does not drag." The Guru was a helper, a father, not a punisher of the pupil. His method of training was not the method of which some teachers of to-day seem to be so fond—the method of punishment—but the method of *suggestion* and *sympathy*. Fellowship with the Guru or the Great Teacher was not sufficient: there was to be also *fellowship with nature*. Nature was a manifestation of the Eternal: nature was revered as the Great Mother. So it was that schools sprang up in places invested with the beauty and romance of nature. Sanskrit poetry is charged through and through with the aroma of nature; and the Idealism of Hindu literature is in beautiful contrast with the snarling pessimistic realism of many of the books of our age. Education was not regarded as a weapon of defence against nature: education was a means of communion with nature. Knowledge was regarded as something better than power, or economic independence: Knowledge was Reverence: and believe me it is only when with wonder-filled eyes you look at Nature that the Great Mother reveals herself to you and you commune in silence with the Wonder of the World. It was necessary too—so they believed in ancient India—to have *fellowship with the Past*. No race can be great unless the sons and daughters of the race feel the inspiration of the Past. The student in ancient Aryavarta was not overwhelmed with multiplicity of subjects, a detailed study of which constitutes what we call culture; and this 'culture' often ends in headache and high fever: Knowledge is *assimilation not accumulation*; Hindu boys and Hindu girls—and I use the expression 'Hindu girls' deliberately because I wish to draw your attention to the fact that the programme of Female Education was not ignored in ancient India—Hindu boys and Hindu girls had to study not simply grammar and logic but also the great Epics, Mahabharata and Ramayana; and so it was that at an early age the student was drawn into fellowship with the great heroes of the Hindu

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race, with Ram Chandra, the Ideal King, with Sita the Ideal wife, with Buddha the Ideal Humanist, with Sri Krishna the Ideal Singer of the Sacred Song of Joy.

But if it was necessary for the student to be in fellowship with the God of the Past was it not equally necessary for him to be in fellowship with the God of the Present? The student had to move out of the *Asram* every day and beg his food, and stories are told us of the Gurus going with their pupils on travels to different places recognized as beauty spots and centres of the sanctifying influence of nature. Travelling was recognized as a means of education.

The life the student lived was wondrously beautiful. It was a life of simplicity and self-denial, of reverence for the elders, and reverence for all forms of life, of love and humility; the student lived as a member of the Guru's family and on his begging tours came in contact with affectionate mothers always anxious to give alms to the *vidyarthi*; the student practised the *brahmcharya* of body and also the *brahmcharya* of mind, away from the excitements which invade the student-life to-day, away from the sphere of angry discussions and unmeaning criticism. The student in ancient India lived in the great spaces of Nature and was near to the Heart of the Universe; purity, truth and love were the three great virtues he was taught to cultivate; and he developed a peculiar love for the service of his Guru; many are the stories we read in the books of Young Men standing with folded hands (brahmchanjali is the word used) to recieve the Guru's orders and running forthwith to fetch water from the well and fuel from the forest and in other ways to fulfil the Vow of Service to the preceptor.

What were the results of this system of education? Great universities sprang up in different parts of India. Navadwip, Krishnagarh, Burdwan have still the schools of Hindu thought, memorials to the great institutions

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which were in the ancient Past; and still greater than these was the University of Nalanda supported, we are told, by the revenue of more than 200 villages and organised by the labours of 3,000 resident monks. Great Universities sprang up and these produced great thinkers, great poet-seers, great astronomers and great women of the Past; for, never forget, the programme of female education was not ignored in ancient India. They understood that the family must needs be the centre of civilisation and therefore must women be the agent of progress. We read in the books that Draupadi managed with skill the vast household of Yuddhistira; we read that Shankara, the greatest thinker of India, suffered a dialectical defeat at the hands of no other than a lady versed in *mimansa*; we read of Sita and Savitri, of Gargi and Damyanti and cry shame on those in our midst who confessing the Hindu name are still unready to break the bondage of the Hindu woman of to-day. As a result of the system of education such as I have set forth, great Universities sprang up great thinkers arose, and may I not add a great literature was produced? The Philosophy of Vedanta has been the admiration of more than one Western thinker; and not many of you may know that Gautama's Nyaya develops a new system of logic which is not inferior to Aristotle's *Organon*. Physics and Chemistry, Physiology and the study of Plants, Astronomy and Mathematics engaged the serious attention of the Hindus. The Upanishads, the Gita, the great Dramas of Kalidas, setting forth again and again, though often in a veiled way which is the way of true art, the truth that the secret of life is self-renunciation—these and other books were written in the India of the past

What is the situation to-day? Young men babbling their little knowledge quote with approval the foolish remark of Macaulay that a shelf of European library is worth more than all the books of Sanskrit literature. Vernaculars are neglected; Hindi, the language of song and sacred scripture, the language of Kabir and Dadu and Tulsi,

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is no longer studied by India's youngmen ; recent statistics showed that only 53 per 1000 could read or write ; hardly one per cent. of the female population can be reckoned in the class of the literate ; the study of *adhyatma* vidya —the science of the atman—has no longer a place in the curriculum of education ; secularism has set in ; family worship-house—a witness to the soul's consciousness of the Unseen—has disappeared, so that our homes have studies and libraries and reception halls and well-furnished apartments, but not a corner set apart for quiet communion with God. Intelligence has been set free, but where is self-control ? Knowledge has been secured but where is self-knowledge ? Intellect has been developed but where is Reverence ? The Government of India in the famous Resolution on Indian Educational Policy issued in 1913 did will in lamenting the "the tendency of existing system of education to develop the intellectual at the expense of the moral and religious faculties."

What is the Remedy ? What is the Method of Reform ? I cannot pause to consider that question this evening. One thing only I shall say. The problem of education will not be solved unless knowledge is related to a Spiritual Synthesis of life, the *Adhyatma Vidya*. There has been much, too much, of expansion and organisation of the machinery of education in these days : there is need of a new *concentration* of life—a new apprehension of man's fundamental relations to the Universe. Knowledge has not deepened life because our culture is at best literary whereas true culture must be spiritual. Education controlled by the Hindu Ideal is our need : without it we may not hope for a regeneration of the Hindu life, a regeneration of Hindu civilization, a spirtual renewal of the Hindu race-consciousness.

I love the Hindu Race and I have faith in India's future. Piteous is the world's need of India's spiritual ministry. The grim and growing way has shown that

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the churches have but little power left; civilisations are at work to strangle spirituality. Science and intellect are no longer enlisted in the service of the Spirit. O, who if not India—the world's first Preceptor of Religion—who if not India will nourish the higher life of the world? God summons India to-day to a great ministry of help and healing. Ah! but India may not hope to respond to the Call of the Spirit unless bands of young men are organised in different parts—youngmen ready in heart and ready in mind—to dedicate themselves to the Sacred Cause. The problems upon which you are engaged shall not be solved by academic discussions and the show of hands; these great problems—including the one concerning education—shall not be solved by mere scholarship Faith and self-renunciation will solve them. O for more youngmen of faith and self-renunciation! In the Books, we read a beautiful story of a boy of tender years. He has learnt—so we read—he has learnt from his mother's lips of Sri Krishna; he has been told of how this great Teacher went from place to place, from hamlet to hamlet playing upon his magic-flute, sounding notes of love and ravishing the hearts of men and women and the little ones; his boy is anxious to see Sri Krishna and he is told that the great one has his home in the dark forest; in the hour of midnight the boy feels as if Sri Krishna is calling him and he stands on the threshold of his house ready to step forth into the forest. His mother is fast asleep: he looks at her; his heart is touched; but he has faith and thinking of Krishna the Lotus-eyed he says "O Lotus-eyed! I give my mother to thee." He leaves his mother: he leaves his home: he utters the words:—"O Lotus-eyed I give myself to thee"; he steps forth into the forest.

The Lord calls you! Ishwar who presides over the destinies of the Hindu Race calls you! The God of Nations calls you! What answer shall you, what answer shall I, give to the Call of the Highest? In the hour of the Nation's Need, in the crash of a world-wide explosion, may we not—you and I and all—may we not send the Answer of Self-Offering and speak in utter faith the words which the boy Dhruba spake in the ancient past:—"O Lotus-eyed! We give ourselves to Thee."

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THE GURUKULA.

(By the Hon'ble Dr. Deva Prasad Sarvadhkari, Vice-Chancellor, Calcutta University.)

The authorities of the "Vedic Magazine" have been good enough to ask me to contribute a short article on the *Gurukul* and its methods. The reasons underlying this request are not apparent, for I know nothing of this admirable institution excepting what I have been able to gather from time to time from the pages of the "Vedic Magazine" itself, of which I am a fairly diligent reader. Nothing, therefore, that I can tell will be new to the readers of that admirable Magazine. It is one of my keen regrets that I have not had an opportunity of studying *Gurukul* methods on the spot, though I am not without hope that some day such an opportunity will be found. I understand it is proposed to start a branch at no distant time in the new agricultural settlement near Baidyanath; and if so, the results of the experiment will be watched with great interest. Dr. Rabindra Nath Tagore's Brahmacharya Ashram at Bolpur, which is said to be conducted on lines adopted by the *Gurukul*, is an educational experiment of great importance, and when the *Gurukul* branch at Baidyanath is an accomplished fact, it would be possible to compare results at close quarters. In Calcutta I have recently seen the methods pursued to a certain extent in a very useful institution known as the Boys' Home, in Durga Charan Mitra Street, conducted by Swami Animananda, of Sindh. This is said to be on lines of a combination between Bolpur and *Gurukul* methods, and seems to have great possibilities. Building up of character and framing of good habits are just as much, if not more, the object at this institution as intellectual development.

All these institutions are departures from orthodox methods long in use and those identified with these

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methods would do well to keep an open mind and study the developments and their resultants. There is room enough in the country for many educational methods, for the field is vast and the workers few.

While I was visiting the different educational centres in the British Isles and in Europe, two years ago, I used to have quite long discussions with Mr. Fox Pitt, who came out to this country in connection with the work of the Moral Education League. Through the good offices of broad-minded Englishmen like him and of sympathetic rulers like Sir James Meston, *Gurukul* work has come to be better known in this country and abroad. The ground having been thus cleared up its possibilities ought to be unlimited ; whether they are to be for good or evil will depend upon the organisers. One of them, Professor Bal Krishna, M. A., a member of the staff, came to Calcutta on a lecturing tour some months ago. I was privileged to preside at one of his lectures at the Arya Samaj Buildings, and we had a full exposition of the methods and objects of this institution daily growing in importance. As I gathered from Professor Bal Krishna's discourse, no aspect of moral or intellectual training is neglected, and, in addition, spiritual training on certain lines is also attempted. Whether those lines will commend themselves to all sections of the Hindu community or not is what I cannot undertake to say. But every denominational institution is entitled to its own line of work. Who resort to it must conform to what it lays down.

The essence of the system is the downright residential system and not such as we play with here and in other Universities, no matter whether in India, in the British Isles or in the continent of Europe. Rigid adherance to rules, absolute regularity of life and conduct that induces physical wellbeing, intellectual culture, as well as moral and spiritual elevation are the supreme objectives. The only institution affiliated to the Calcutta University,

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where anything like this is attempted to be pursued, is the Hindu Academy at Daulatpur. But there also the programme is necessarily very limited and is governed by considerations of accommodation and need of religious neutrality. The University of Calcutta have since 1907 been applying itself to the question of students' residence and for obvious reasons so far they have confined their attention only to students, who do not live with their parents or guardians, but have to live away from their homes. Even this number is much larger than we can cope with, and it will be many years before adequate arrangements can be made for them. The Government has extended generous aid to the development of this scheme, but a great deal remains to be done.

Some special officers were recently deputed by the Government to investigate the condition of student-life and the means of bettering our residential arrangements The report is believed to be before the Government, but is not yet before the University. We do not know what the conclusions and suggestions are. According to a newspaper report it is said to be the belief of one of the officers concerned that organizations for residential arragements "fail "because they do not represent a common life. It is hopeless "to expect a successful residence system on a University "basis if the more general emblems of unity are not success "ful. The best instance of the point in question is Cal "cutta University where the University organizations are "lacking in vitality for a very obvious reason. The "University in its examining powers, it is true, is the "focus of an intellectual community : but a centre of com- "mon life in the wider and fuller sense the University is "*not* : and I doubt very much if the well-meaning attempts "of the many public spirited men who are trying to foster "a University *esprit de corps* in Calcutta will succeed in "face of the many existing drawbacks. To make societies, "unions, organizations (or even universities) where there

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"is not a common spirit and common interest as basis is "merely to add to the many conventional or artificial "organizations which are from the nature of the case fore-"doomed to failure." If the report is correct and the opinion well-founded, the University consisting of so many different differing elements must for all times despair of what is deemed a proper corporate life and of proper residential arrangements. We must be content with what is attainable in the country, with due regard to social and economic conditions of different communities and why common spirit and common basis should be lacking does not appear to be very clear. I do not share in pessimism of the kind foreshadowed above.

I do not know how corporate life such as the above extract refers to is realized at the *Gurukul*. I take it that it is easier of accomplishment in a centre like the *Gurukul* than in mixed colleges with verying diversifed interest racial communal and otherwise. Some of these ideals are supposed to have been achieved in centres like Aligarh, but whether the Moslem community is quite satisfied with them or not is not very clear. A root question is, however bound to arise. Having regard to all interests and after so many years of English education, would it be desirable to have cast iron exclusive communal corporate existence in denominational centres of education or must we not evolve schemes that will enable us to maintain communal distinctions and yet work out an aggregation of passable corporate life.? It is a difficult and important question that institutions like the *Gurukul* are charged with solving and all its friends fervently trust that the solution may be for the country's good. In such faith and hope we wish it godspeed.

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THE PRANVA VADA.

A Foreword.

1. The translation by Babu Bhagavan Das, M. A., of Rishi Gargyayana's *Pranava Vada* has made the contents of this ancient and unique Sanskrit treatise accessible to English readers within the last few years. The first volume of the translation appeared in 1910. Volumes II & III with a very full index have been published since. I had occasion but recently to draw attention to the great merits of this English version in an article in the congress number of *The Modern World* headed "The Heart Doctrine of the Vedas." That this work is not as widely known as it deserves to be, cannot be surprising to those students who have had the good fortune to peruse the volumes even cursorily. The obstacle to the book being properly appreciated by the generality of English readers, whether in India or outside, arises first from the fact that it is a rigorously systematic exposition of the highly metaphysical doctrine constituting the basis of the Hindu Sanathana Dharma, or the Ancient Law, and secondly from the fact that the exposition is throughout under a number of heads, indicated by such Sanskrit phrases and symbols peculiar to that ancient system as the "Pranava," "Gayatri," "Mahavakyas," "Vedas," "Vedangas," "Upangas," etc. To readers, who are not Hindus explanations under titles so utterly unfamiliar to them can of course have no attraction whatever. Even to the vast majority of Hindu readers themselves, unacquainted with their sacred language and lore, those explanations will in no way appeal, for the simple reason that they are lamentably ignorant of what the great realities and mighty truths symbolised by these highly technical phrases are. That instead of being discouraged by the fact that this English translation has not so far been selling to any large extent, Mr. Pandit K. T. Srinivasachariar should have undertaken to publish the original work itself now very little known to the public,

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will show that it is not expectation of any pecuniary gain that has induced him to embark on such an enterprise. What is operating on his mind in this instance is his firm conviction that the present volume with two others that will follow will put the Hindu community in possession of a treatise of priceless value. This will help life in that community to be hereafter remoulded on lines of the ancient Dharma through the removal of misconceptions due to ignorance of the real doctrines, and thus enable that life once more to grow vigorously and healthily along the truly national ways in the coming age, the spirit of which s not disintegration but unification, not discord but harmony. It is this conviction as to the likely serviceableness of the book to his countrymen that has made him not only cheerfully to engage himself for over a year day after day in preparing the work for publication, but also to have taken upon himself the risk of seeing his undertaking completed at any cost. Of course in thus venturing the publisher does not expect that the publication will find many readers among that comparatively large section who pin their faith only to the name of one or other of the well-known commentators belonging to philosophies as currently understood such as the Adwaita, Visistadwaitha and the Dwaita systems. His hope lies with readers of that genuine though limited class to whom the poet alludes in the following passage in *Malavicagni Mitra* :—

Puránamityeva na Sadhu Sarvam
Nachapi Kavyam Navamita Vidyam
Santhappareekshyanya tharath bajante

For there can be little doubt that this class of readers, who without surrendering their own reason can judge for themselves, will find in the Rishi's present remarkable work much that is worthy of the highest attention, study and reflection. Certainly the aim of the author is not to advocate this or that existing line of thought as superior to the rest, but to teach what would synthesise the apparently divergent theories and conclusions about which

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sectarians hotly dispute. This he does by showing how everything in the manifested cosmos is traceable to the three ultimate inseparable aspects of the one God-head—that Sagunabrahman who is symbolised in all the Scriptures by the famous syllable known as the "Pranava" made up of the three letters A, U, M, which represent respectively the Atma the Self or the "I" aspect; the Anatma the "Not I" or the Prakriti aspect and the inherently subsisting interrelation or the Sakti aspect of Brahman, which as the attributeless Absolute or Nirgunam transcends all thought and speech. That it was such synthesis that the author had in mind in composing the work is explained by himself in the concluding portion of his exhaustive preface which runs thus :—

The immediate occasion for the composition of the work, of which the contents have been indicated above may now be noted.

The science of the *Pranava* is necessary at the very outset of all study, because only by means of it are the reconciliation and synthesis of all sciences possible. Without the help of this supreme and all comprehensive science, the various sciences, which are but parts of it, appear as disjointed, separate, independent and even mutually contradictory, as is shown in the *Nyaya* system of philosophy. For this reason larger and smallar works on the Science of the AUM have been written and used in all times, according to the needs and capacities of the races concerned, and the special requirements of each cycle. *Pranava-vivechini*, *Pranavaprabha*, and *Pranava pradipika* are previous works on the same subject, of very small extent and fit for the study of children. There is the great *Pranvarnava* also on the other hand. The present work, named *Pranava-Vada*, has an extent of sixteen-thousand sloka-measures, and has been written in order to convey to youthful students some general knowledge of the science so far as I myself have been able feebly to gather it from our ancient works.

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I pray that the many shortcomings of the work be forgiven, and I earnestly exhort all to study this illuminating science, in some way or other, as it is the very root of the knowledge contained in the Vedas with their Angas and Upangas, and is the only means of realising the true Unity of all things and beings.

Turning now to the frame work of the treatise itself; it consists of 6 Prakaranas or sections. A few paragraphs with reference to the general nature of each of these Prakaranas or sections will not be out of place in this foreword.

SECTION 1.

In complete consonance with the concluding passages, quoted above from Gargyayana's preface, the opening words of the author in this section called the Sandhi-Prakrti-Prakarana show that the object of the work is to explain the world-process, the laws that govern it, the order that prevails in it, and the necessity of every factor of it—all as contained in and evolving out of the Absolute, symbolised by the three-lettered sound AUM. After this clear explanation of the scope of the work the author proceeds to lay down certain principles of far-reaching character. The substance of his statements may be summarised thus :—"The Ultimates, as will appear from what has been already said, are the Self, the Not-Self and the Relation between the two. This tri-unity in the Absolute, of course, necessarily manifests itself in the world-process, which is but the reflection of the Absolute in the limited. In other words, the world is triple everywhere and in all its departments, examples thereof being familiar to all. As, for instance ; (1) Being, non-being, and their mutual pervasion, *i. e.*, becoming ; (2) Birth, life and death ; (3) Prakrti, Jivatma and Paramatma ; (4) Sattva, rajas and tamas ; (5) Past, present and future. Now, with reference to the triune constituents of the Absolute it has to be remembered there is in reality no succession or Parasparatva.

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The view of succession is only from the standpoint respectively of the two so eternally conjoined, as for instance, Jiva and Deha. For they are interdependent and, in truth, successionless. Every coalescence, relation, or conjunction of different things is essentially a denial of their difference. Thus, if many plants arise from one seed and many seeds from one plant, where is the difference between seed and plant? Because they are not different in reality, therefore is a combination, a mutual reproduction, of them possible. No doubt, for example, the past and the future appear as opposed to, and different from, each other, yet, neither of them is; only the present is, and it implies both the past and the future. Greatness and smallness, again, appear as hopelessly opposed; yet, neither is anything in reality. What is great from one standpoint, that same thing is small from another. Taking another instance, that in the statement that Atma is omnipotent, what is really implied is that the potencies of all three are conjoined, and the separate and exclusive mention of Atma is intended simply to show that the manifestation of the potencies is possible only in apparent separateness. That Negation, the third factor, is, and has, a potency is clear from the fact that 'to not do,' of refrain from doing, is also a power Yet another instance is furnished by the procedure of all Shastra, which is, having known such and such things as separate, in their diversity, let us know them as one, in their unity, in their relations with each other, whereby they are bound together and made an organic unity. Hence the incontestable conclusion that the coalesced AUM, which is the symbol of Brahman, is denial of the Many (as other than and separate or apart from the One) and an assertion of the fact that all is but the unperishing includes all differing things and abolishes all differences.

SECTION II.

The author proceeds in this section called Sandhi Prakrithi Prakarana to explain the methods of the conjunc-

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tions of the ultimates as those conjunctions are to be seen operating in Samsara or the world process. In this world process the correspondences of the manifestations to the ultimates are as follows :—

Self, Cognition, Gnana—A ; Not Self-Action, Kriya—U ; the relation between the two, Desire, Ichchha—M. Here the author naturally dwells upon the importance and the consequences of the knowledge of Brahman which is no other than Samsara in its totality. He shows with great force that that knowledge can be obtained by no other process than the study of the world process itself, that is to say, by observation of it all around us. In short as he felictously puts it, there is no greater teacher than this world process itself and study thereof is the real and genuine Tapas, and Yoga, austerity and self development. As he proceeds he defines a Yogi as one who joins together all things into one, who knows that all experiences come to all and that a Mukhta is he who is delivered from the belief, the heresy of the separateness of the Three.

In the course of further discussion, the author observes that, "cognition, desire and action become each triple by mutual reflection," adding at the same time the caution that "it must be borne in mind all along, however, that all these are mere sub-divisions of one and the same consciousness and are hence identical in essence."

Then follow very suggestive comments upon the different manifestations of cognition and desire in actual life. Before leaving this section it is most important to draw attention to the very highly original and special view adopted by Gargyayana with reference to Ichchha translated as 'desire' usually. The better equivalent for the term would be as pointed out by Babu Bhagwan Das, "wish," derived apparently from the same root as Ichcha. The author speaks of it as the "expression of the negation" Nisheda. Upon this seemingly obscure statement Babu Bhagwan Das in his translation makes some very valuable comments which I quote as calculated to remove all

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difficulties in grasping the idea so full of truth implied in Gargyayana's view.

"This statement, *viz.*, that desire corresponds to Negation, is, at first sight, apt to be very puzzling ; Desire seems to be something so positive, indeed, the root of all positive action.....It may perhaps be helpful to point out that negation hides affirmation within it. When the World-process is summed up in the words 'I-This-Not,' (Ahan—Etat—Na) it is described as the eternal and changeless realisation of the Self by Itself in one single act of consciousness, as being 'nothing else than Itself.' In this act of consciousness, the 'else' is denied, negated, is declared to be nothing, but in the moment of so denying it, a false possibility of existence, a pseudo-existence, is given to it, is affirmed of it. Hence Negation becomes the Shakti, the Energy, of *affirmation*-negation in the successive procession of the world, from the standpoint of the limited 'else.' And this is the very nature and essence of desire ; it affirms and denies ; it craves and suffers surfeit ; it loves and hates ; it is desire and aversion. Because the aspect of it, which is dominant or uppermost, which is so to say final, is the negative one, because in the Logion and in actual world-fact, Negation is the real relation of the Self to the Not-Self, therefore, in this book, desire is said everywhere to correspond to and to be of the nature of Negation. The discussion of the value of Negation or the Negative is perennial in modern logic ; though the standpoint is very different yet still, if the reader has followed it in any good treatise, *e. g.*, Sigwart's *Logic* Vol. I, ch. iv, and has resolved in mind all the bearings of Spinoza's celebrated saying, '*omnis determinatio est negatio*,' he will have prepared his way to the very comprehensive significance given to the Negation here." (pp. 59-60.) Vol. I Bhagwan Das translation.

Section III.

Having dealt with desire and cognition and their mutual reflections in the last section, the author devotes

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this third section to an exhaustive consideration of the remaining manifestation, *viz.*, Kriya-action, calling the section Kriya-prakarana. This is the largest in the work covering three fourths of the whole and is divided into a large number of chapters :—

In the first chapter, the author shows that kriya is the fruit of cognition and desire. He goes on to show that this kriya, the modifications or operations of consciousness which appear as doings, actions, movements, should be regarded as equivalent to the whole of the world-process. These three cognition, desire and action, together with the fourth their summation, make the four noble truths of Brahman. As right action is possible only after right knowledge and right desire, the mastery of Vedas or knowledge connected with Brahman is the first step in life. The four Vedas correspond to the four noble truths just mentioned, Rigveda being devoted to cognition, Yajus to action, Sama to desire and Atharvana to the summation. The nature of the four Asramas is next explained and it is to this effect :—Acquisition of knowledge in Brahmacharya, practice thereof in Garhastya ; certainty in Vanaprastha ; realization in Sanyasa.

One of the chapters deals with the genesis of the Vedas and it is pointed out that while the Iswara or the Supreme Ruler of the Solar system is the framer of the Atharvana Veda dealing with the summation, His three immediate subordinates, or the Trimurthis, frame respectively the remaining three Vedas. Vishnu frames the Rig, Brahma the Yajus and Siva the Sama. In the chapter entitled the ' Components of the Vedas, the relations between the Gayatri the Mahavakyas, Vedas and Angas and their Upangas are pointed out. Gayatri is what embodies the avadharana or ideation of Maha ishnu the originator of our solar system as He proceeds to evolve it. Gayatri is the formula embodying the knowledge that such and such a fact arises from such and such a principle or seed or source and that such is the appropriate method of bringing about parti-

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cular results and for what reasons. A Mahavakya embodies the thought of Mahavishnu as to each principal method or law of the world's system. The author thus accounts for the well-known saying that Gayatri is the mother of Vedas, the Mahavakya the father, and Aum—the root of all—the grand-father of the Vedas, wherein the trinity dwells and whence succession flows. In the course of the discussion dealing with the four Vedas, the author considers the relation of action to liberation ; this term being considered in this work from two points of veiw one its absolute aspect and the other as conditioned.

The view propounded throughout the work as to liberation in its highest and absolute sense is that it consists entirely of the Jiva attaining to universality, that is its realising its own identity with the univeral consciousness. Consequently the author concludes that even after liberation, performance of work—the acts of duty—remains of necessity ; and thus it comes about that Jivan Mukthas become the regulators, guides and hierarchs of world systems. Hence the inevitable conclusion—action, motion or movement is a transcendental fact belonging to all time, and liberation is not something separate by itself which may be left behind after eliminating all other things. It is rather an all—pervading fact, immanent and included, in and concealed inseparably within the process of the world stretching everywhere, in always and in all time. Having thus indicated the character of liberation in its absolute sense, explanations are added as to liberation in the technical senses—Salokya, Sayujya, Samipya, Sarupya. Though every one of the remaining Chapters is brimful of interesting matter, yet space forbids allusion here to more than a couple of them. The Chapater on Samaveda is particularly instructive, dealing as it does with that all important Sakthi aspect of Brahman which viewed as the mother of the universe has at all times elicited from the great sages and bhaktas hymns of rare beauty expressive of their rapturous devotion and which makes the collec-

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tion of the thousand names of the Devi known as Lalita Sahasranama begin with the gracious Mantra "Sree Matha"! The author observes that Ichchha is the energy which is everywhere, omnipresent. It is this which brings together cognition and action. All the behaviour, the operation of time, space and motion becomes possible only by means of Sakthi, and the world process is but the proceeding forth of these three After describing as above the general nature of Sakthi-energy, the author proceeds to show the distinction between Sakthi, Ichchha and Maya, and Maya and Brahman and their various sub-divisions. Lastly from the Chapter treating of the Atharvana Veda it will be seen that the author's view as to this is very different from that implied in the popular notion on the subject though it is not difficult to see the source of misconception in the case of the latter. The scope of this Veda is thus succinctly described.

In the summation we find at once the seeds which expand into the three [Rik, Yajuh and Sama] and the expression of their fundamental unity. In the Atharva the World-process is seen as a whole, as a method, rather than as expressed in its separate characteristics. Its Maha-Vakya is therefore that which sums up in a single phrase the whole World-process—1. This-Not..... It contains the workings of all activity, the marks of all knowledge, the repletion of all desire, the whole of life, the whole of Brahmavidya, the inmost science of the Whole. To know the Atharva is to know the essence of the World-process, and the essence of activity of the atom, the junctions, disinjunctions, interjunctions and conjunctions which make up that World-process. The Atharva is reflected in the Tantra, the great science, by which worlds are built.

SECTION IV.

Turning now to the fourth section, Srshty-aikodde shika-Prakarana, it is sufficient to quote Gargyayana's own words as to its scope and purpose.

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" It briefly mentions the broad outlines of the evolution of our own particular world-system, our brhamanda, in the mineral, the vegetable, the animal with their chitras (pictures, shadows, or astral duplicates) the chandratma (lunar ?) and two other intervening kingdoms and finally the human kingdom. It touches upon the constitution of the human organism also. The subtler or elemental evolutions preceding the mineral are only passingly alluded to." (Vol. I, pp 5-6.)

Section V.

The fifth section is entitled the Mantavya-Amantavya-Prakarana, the thinkable and the unthinkable, or the believable and the unbelievable. Borrowing the words of the author :

" It discusses the nature of existence and non-existence, transcendence (of the experiental or empirical, the concrete, the limited, the particular and succeseive), and non-transcendence, necessity or non-necessity, *i. e.*, chance or accidentality or contingency, etc., and explains what to believe and do, also how (from the standpoint of the whole) there is nothing unbelievable or undo-able. It points out how everything whatsoever has its own proper place in the Universal Nature of Brahman, the Absolute, and how separateness is included in the non separate." (Vol. I, p. 3.)

Among the topics discussed in the present section are such highly important and interesting ones as the following: Subservience to the evolutional ideal, the one test of right conduct—The 'example' of the hierarchs—Can a Jiva that has attained the knowledge of Brahman do wrong ?—Mutual love and service the one law for all.

Section VI.

The sixth and the last section is entitled Mukti-Sadhanam and contains a rapid survey of the various means to liberation ; its practical utility cannot be overrat-

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ed. Summarising as it were the learning on the subject, the author opens the section thus :

"What is the fruit of all this immense mental industry, this labour and travail of thought? The thought itself is ample answer to this question. There is no fruit, indeed, from the universal or transcendental standpoint (from which there is no labour either); and, or but, from the limited or empirical point of view (that of the individual *jiva*) this knowledge itself, namely, that there is no fruit, is the fruit. The realisation that the jiva never had any want to fulfil is the fulfilment of whatever inmost want it suffered from. This is the essential nature of Moksha, as must be abundantly clear to whomsoever has undergone that labour and travail of thought.

Moksha is the fruit of this whole science, and all the sciences subsidiary to and comprehended within it, metaphysical, physical and practical or *yogic*. To know and feel and show in act that 'separateness is not' is Moksha."

At the end of the section the mark of the growth of the knowledge of non-separateness, just mentioned, is pointed out as follows :—

"But above and beyond and around all these endless details is the infinity and eternity and motionless calm of Moksha, which, from time's standpoint, is always being realised in part by the feeling of universal love, and in the remaining parts by corresponding thought and action. The more fully the three main appetites of the Jiva fall away from him, the lokeshana, the appetite for the world, for life amidst our fellow-beings and for recognition by them, the Vitt-eshana, the appetite for wealth, for enhanced bodily and material life, and the putreshana, the appetite for multiplication, for the perpetnation of individual life in and by progeny; corresponding to cognition, desire and action;—so more and more fully does the consciousness of

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peace and of emancipation grow towards perfection, till all separateness is negated and the Self alone is seen always and everywhere, to reign supreme."

Having thus endeavoured very imperfectly to indicate the general nature of the contents of the venerable Rishi's work, which verily is the noble efflorescence of a past great age, I conclude with the hope : May those happy children of Aryavarta for whose uplifting this flower once more unfolds and blossoms gather up and enjoy all the sweetness, the honey, and the fragrance it so abundantly holds for them.

N.B.—All the passages which appear as quotations above are from Babu Bhagwan Das's masterly translation and I have also much pleasure in acknowledging my indebtedness generally to the volumes thereof in preparing this Foreword.

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MY IMPRESSIONS OF 'GURUKUL'.

(By Prof. N. N. Godbole of the Dyal Singh College, Lahore.)

With a party of fifteen enthusiastic friends of mine, all eager and anxious to have a look at Gurukul and its "Brahmacharis," we landed at Hardwar Station, on a fine afternoon. To us, who had heard so much about the 'Gurukul' and its peculiar mode of teaching, the very word 'Brahmachari' had a sort of spell about it. It carried a definite idea of a *healthy bachelor* seeking 'Vidya' at the feet of a Guru. It was a welcome change from the routine words (which are supposed to carry the same sense) such as 'boys' 'students' or 'candidates.' The 'student' may be anything between a little boy or a 'grown-up boy' perhaps the father of "one or two little boys." As previously arranged, a representative of the 'Gurukul' academy, received us at the station and greeted us with the homely "Namaste." We were then asked to leave our luggage in an 'Arya Samaj' rest-house, and were advised to carry a blanket each for 'emergency' purposes which we willingly did, a promise for supplying us with every necessity at the 'Gurukul' being held out. We immediately got into 'Tum Tums' which dragged us on upto Kankhal—and while passing through the stone-paved streets of this little place, the jolting in some parts was so severe that it convinced us for the first time in our life that we had ribs in our body !

Just by the riverside we got down, and very willingly too ! Five minutes more of that rough driving and we would have had to send for an expert party of ' First aid to to the injured.' The crossing of the river—whose bed was practically dry and dreary because it was almost midwinter —was a welcome variety particularly after the recent severe shaking we had all paid for, quite voluntarily. At

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last after half an hour's marching, we arrived at a secluded portion of land sheltered by thin trees--on the other side of the river. Immediately, some of my friends who in summer time resort to the trees in the Lahore gardens, private and public, for study, exclaimed, 'That is an ideal place for peaceful study. Not a bee here to disturb our comcentration.' That was the first impression that came upon our minds.

As we moved through these shrubs, along a sandy and dusty road, we began to look inquisitively into some of the healthy and bright faces that we first came across—these were the Brahmacharis whom we longed to have a look at. Dressed in plain white Dhoties or sometimes clad in yellow, and wearing wooden sandals, the features of the Brahmacharis betrayed a sort of isolated innocence which looked quite natural. Surely, the features seemed to as it were reflect the real-character of the soul that was hidden in them. We then looked at each other, not unmeaningly though and each one as it were remarked to himself, "We have artificial looks which we owe to the influences of modern civilization." Here again was the second impression.

Immediately after, we arrived at a gate and were informed we were within the 'Gurukul Compounds' and the very first thing to which our attention was drawn was the Football and Hockey grounds—vast, expansive, plain, well-watered and well-kept. Very few of the Colleges or Schools in the Punjab could boast of such beautiful grounds. Perhaps, very few of us expected it ! A European friend of mine was once talking to me about the importance that is attached to sport in character-building in English Universities. Indeed real sportsmanship and a liberal character go hand in hand. That is a trait of every one who has received training in an English University. The Gurukul did obviously attach great im-

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portance to sport. That was another favourable impression we had of 'Gurukul.'

We were asked if we liked to have a game in Hockey with the 'Brahmacharis.' I was only too glad to accept the proposal because I believe in sport we can interpret a man's character in its true colours. We accepted the offer without the least delay, and though some of us had never felt the weight of a hockey bat in their life, we rushed in with the full enthusiasm of a trained eleven. The 'Brahmacharis' looked a little transformed in their sportman's dress—yet they fully seemed to understand the importance of 'play while you play.' Needless to say, we got a sound beating—every one of the players claiming one goal to his credit, but we consoled ourselves with the thought that we did not get two goals each !! So the impression came upon our minds that the Gurukul authorities attached an adequate amount of importance to sports in character-building. At the end of the play, we all went to the authorities who were watching the game—with Mahatma Munshi Ramji in the centre—that august personage who commands reverence. We were all struck by the respect with which every Brahmachari approached "Mahatmaji'—and perhaps an arrogant youth trained on the other side of the Ganges would have disbelieved his own eyes. The fact is that in modern system of education a pupil passes though the hands of so many teachers—that the "total amount of sense of respect" with which he is endowed by God gets shared away in a harmonic progression and each one of the teachers gets an insignificant share to his lot. Not so in the 'Gurukul.' Not only is the sense of respect enclosed within the four walls of the building—but by personal contact with the 'Gurus' it grows, until every one gets a full share.

At night, we stayed in some rooms specially provided for us and joined the 'Brahmacharis' at their supper. That was perhaps a unique sight to many of my friends.

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In the Punjab Boarding Houses, it is scarcely once in a year that all the members of a dining club are known to sit together. Seated on the floor, the teachers and the taught were facing—with very little distinction—one common enemy homely hunger and in the heat of the conversation and discussion we had over the bread and vegetables, we almost forgot ourselves and did not know how many 'breads' each one of us had offered to the God of Hunger, Here, perhaps for the first time, some of my friends realized the benefit of Company, and its importance on health, and cheerfulness of disposition.

Next morning, we got up or rather we were made to get up by the 'Brahmacharis' who according to the rules of the institution have to get up early in the morning, at 4 A. M. On being told the rules demanded their leaving the beds at 4 in the morning, we, believers in liberty, and modern civilization, felt not a little annoyed at the spirit of "Jabar-Dasti' of the authorities. Why *must* we get up at 4? We might leave our beds at half past ten—if we chose :—We are the Masters of our limbs. The 'Brahmacharis' seemed to be quite happy and fresh all the same.

After bath and light yet solid refreshments—nothing of tea or coffee—we went round the school buildings, the laboratories, the College-classes and were very much struck by their simplicity. We made a general inquiry about the curriculum in the School and College departments and found that we had something new to learn. Not being experts, we did not like to criticize and perhaps expose our ignorance ; with an assumed air of having grasped and understood everything, we took leave of the authorities and the Brahmacharis. Every one of us felt a sort of satisfaction at seeing the 'Gurukul' and every one thought he saw more than he had expected to see. With a newly inspired spirit of reverence to the Gurukul and its teaching, we retraced our steps back to the station, to find ourselves once more in the civilized world.

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EASTERN AND WESTERN CIVILISATION.

By Revd. C. F. Andrews M. A.

Mr. Lewes Dickenson had already made his name famous in the east by his 'letters of John Chinaman,' a remarkable book for one to have written who had never been outside Europe. His recent tour, therefore, though India, China, Japan and America is full of deep interest He has the mind of a keen observer and that detachment from any race prejudice, which is of supreme importance when comparisons are impartially to be drawn. In his two recent books, published, since his return, he has now stated his conclusions. Whether we may agree with them or not, they are worthy of careful consideration. They will certainly leave their mark on English thought for some time to come, and will shape the ideas of very many thoughtful English minds. I wish, in this article, first to set before my readers some of Mr. Dickenson's own views, and then to criticize them with regard to India, where criticism appears to be needed.

Mr. Dickenson divides off India from every other country in the world. It is the only country, he affirms, where the whole people have been overcome by the sense of the insignificance of life, and spend their days in the contemplation of the eternal. In other countries time and the things of time reign supreme : in India, among a large proportion of the people, the desires of this life and the things of this life have been abandoned, and escape from them is regarded as the goal. Mr. Dickenson felt this most strongly at Benares. He felt it also among the followers of Sri Ramkrishna Paramhansa, whom he met near Calcutta. The keen sense of all this, as it was impressed upon him by what he saw and heard, filled him with pain, rather than reverence and awe. He could not bear it : he was oppressed by it. He felt as though he were

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walking in a nightmare among a company of ghosts. It was 'tragic' to him, 'pathetic,' 'inhuman'—to quote his own words. He did not wish men to be religious at such a cost. "To an Indian saint, or philosopher," he writes "the whole world of matter is unreal: the whole of human history an illusion: there is no meaning in time or in the processes of time, still less any goodness in it." And again, "No impression remains with me more vivid of my visit to India than that of the dominance of nature and the impotence and insignificance of man. But whatever be the cause, there can be no doubt about the fact. Indian society became impregnated with the sense of the nothingness of life in time. To escape, not to dominate, became the note of their religion. And life being insignificant, history of course became so too. It is not an accident, but a consequence of their attitude to life, that there are no Hindu historians. Contrast the Mahomedans, contrast the Chinese, contrast the western nations. How can you write the history of a nightmare? You don't do that you try to wake up."

In the last chapter of his larger book, called 'Appearances,' he criticises in burning words this attitude towards life, which he regards as typically Indian. He takes Sri Ramkrishna as his 'example of a true Indian teacher and saint. "The whole life," Mr. Dickenson says "that we western men call real, is to him a mere game played by and for the sake of God, or, to use his phrase, the Divine Mother. For Her pleasure she keeps men bound in time instead of free in eternity. For Her pleasure, therefore, she creates and maintains evil.

"My Divine Mother" says the Indian saint "is always in Her sportive mood. The world indeed is Her toy. She will have Her own way. It is Her pleasure to take out of the prison-house, and set free, only one or two among hundred thousand of Her children....It is Her pleasure to go on with Her sport with all these beings that She has brought into existence."

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"Let us try" says Mr. Dickenson" to bring the Indian saint's conception into relation with what we, in the west, believe to be real experience. In a railway accident a driver is pinned against the furnace and slowly turned to death, praying in vain to the bystander to put him out of his misery. What is this? "It is the sport of God." In Putumayo, innocent natives are deprived of their land, enslaved, tortured, murdered, that shareholders in Europe ay receive high dividends. What is this? "It is the sport of God!".....One might multiply examples, but it would be idle. No Western man could for a moment entertain the view of Sri Ramkrishna. To him such a God would be a devil."

The last clause, about the 'Western man,' can hardly I fear be justified. Thousands in the west have held and many still hold the Calvinistic idea that God predestines countless human souls to eternal fire. And the reason given for such a horrible, blasphemous theory would be very much the same,—"It is the Sport of God." At least, the arbitrariness in each theory is the same.

But I believe that Sri Ramkrishna is no more a true exponent of Hinduism, than Calvin is a true exponent of Christianity. The mistake of Mr. Dickenson, in all the criticism which has been quoted above, is to take the corrupt and decadent forms of Hinduism as representing the heart of Indian religion. He might as well take the Russian pogroms, the Balkan cruelties, the Belgian devastations as representing the heart of Christianity.

Mr. Dickenson is wise enough to see this possible objection. He reads Rabindranath's Shadana and is arrested in it by an Indian view of life which has a place for time and action, as well as for eternity. But immediately he puts this down to the impact of the modern west, regardless of the fact that Rabindranath throughout bases all his religious teaching upon familiar Sanskrit texts. The Arya

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Samaj comes in for a somewhat similar criticism, only more trenchant.

"The Arya Samaj" he writes " basis itself on the Vedas and is intensely national. It claims that its reformed faith is really the original faith of the Vedas a claim which, I suppose, would not for a moment be sustained by an impartial scholar. Its adherents have been very numerous and very active especially in North west India, and it has a College at Hardwar somewhat similar to Jesuit institutions, where boys are trained exclusively, till they reach manhood, in the spirit and tenets of the society, with a view to a future apostolate. The first generation of these students is now being sent out, and it will be interesting to learn what effect they will have on the world and the world on them. I got the impression, however, that the Arya Samaj, too, is declining with the disappearance of its first generation of apostles. And indeed, the attempt to graft a belief which shall be in-harmony with modern ideas on the Vedas is, I believe, as much foredoomed to failure as similar attempts in Europe to reconcile modern positive knowledge with the Old and the New Testaments. Whatever may be the future of these particular sects they are symptomatic of a crisis of thought which is world-wide, and arises whenever the spirit of modern science comes in contact with that of traditional religion. Meantime however the great mass of the Indian people, being uneducated even in reading and writing, continue unchanged in their old religious routine and religious sentiments."

Here Mr. Lewes Dickenson shows his incapacity to enter sympathetically into the inner spirit of reforming Hinduism, just as elsewhere he has shown his lack of sympathy with the inner movements of reforming Christianity. He decries them as though they were building up again on crumbling foundations. It is one of the peculiar obsessions of what Mr. Dickenson would call the 'modern

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scientific mind' to believe that it alone is not obscurantist but in strict accordance with reality. It has still to learn that it is not infallible.

To take Mr. Dickenson's account of Hinduism. It is true that some, even classical, writers have carried the doctrine of Maya to such an extreme as to make the world of active life so unreal and illusory, as to be practically non-existent ; but the best in Hinduism has always repudiated such a doctrine. It is not to be found in the Vedas the Upanishads or in the Bhagavadgita. Again, it is true that contemplation takes an extremely prominent part in the Indian religious ideal. But it is equally true that action, when rightly directed, is reverenced by every Indian Scripture from the Vedas onward.

What needs to be said is this. India in her greatest period—the period of the Upanishads and the early Buddhist movement—attained a wonderful harmony between the claims of the temporal and the eternal, between the life of contemplation and the life of action, between the ascetic ideal and the ideal of the householder. She has lost that harmony again and again, but she has ever struggled to regain it, and she is struggling hard to win it back to-day. The modern reforming movements, such as the Arya Samaj, represent, not a mere copying of the west, but a serious attempt to regain something of that true Indian spirit which has been partly lost.

When Mr. Dickenson comes to America, he sees at once the contrast with India in its most striking form. He watches the extreme exaggeration of life lived in 'time' with scarcely a thought of the beyond ; a life of activity with scarcely a thought of rest and repose ; a life of money-making with scarcely a thought of the love of poverty and simplicity for their own beauty. He sees its results in a sensational Press, in broadcast advertising, in a corrupt political system, in money-worship. But with all his condemnation he has ever his excuse ready to hand.

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The western nations are young and these outrages upon human nature are the growing pains of youth ; they are exuberances which some day will disappear.

This may be quite true Personally I believe it is quite true. I have as much hope as Mr. Dickenson for the spiritual future of the great American peoples. What I complain of in Mr. Dickenson is, not that he sees defects in India, (they are glowing and patent) but that he seems to see almost nothing else. He has no hope for India, as he has for America. He does not understand that, if America is young, and has the faults of youth, India is young also, young with that perpetual renewal of youth which is the greatest wonder of her history. He looks with pity, almost with contempt, on young India. He calls it un-Indian. He fails to understand its purpose. He regards it as an excresence. This shows that he has not reached the heart of India. If he had, he would have found that heart ever young, ever new. But Mr. Dickenson pictures India more or less as dead or in a state of coma. The fact is that she is throbbing from shore to shore with new life. Mr. Dickenson sees, indeed, a restlessness everywhere, but he regards it rather as the useless tossing of a nightmare dream. He does not understand that it is the-day-break of a new dawn.

So with the Arya Samaj. It may be quite true that the entire foundation which Swami Dayananda laid down will not bear the test of modern science in all its many details and particulars. It may be true, that the Vedas are not as infallible as Swami Dayananda assumed, and that future Sanskrit scholarship will not accept all his own conclusions. Such questions are settled not by our own personal wishes, but by the lapse of time and the advance of knowledge. But the religious movement which Swami Dayananda brought into existence, in the North

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of India, does not stand or fall by details of this kind. Its living spirit is that of the new India which has come forth from the womb of time. That new India is alive not dead; awake not asleep. And it is to me the most painful wonder of Mr. Dickenson's book that while his eyes have been so keen to penetarte elsewhere, he has failed to penetrate here.

But the picture which Mr Dickenson gives is not all futile and hopeless. He concludes his more serious book the essay with a very noble passage. It is so remarkable in its tone of reverent appreciation that I shall venture to quote it in full.

"As a result" he says of this survey of the present condition of the principal countries of the Far East I find myself face to face with one of the fundamental issues of modern civilization. The East, it is clear to me, has developed types of life, having beauties and advantages which we have lost in the modern West. The great mass of the people live, as they always have lived, on the soil. They have a hard life, exposed to great physical disasters, a life at the mercy of nature. But also it is a life *in* nature: and though the people may not be consciously alive to the beauties and sublimities of the natural would, I cannot doubt that they are aware of them and derive from them, if not happiness, at least a certain dignity and breadth of outlook....The Oriental peasants have, I suspect, a solidity, a sense of the Fundamental realities, and the possibility of a really religious outlook upon life which it will be hard to parrllel among city dwellers"

This passage, and all that follows (which is too long to quote) is much nearer to the truth than the earlier picture where Indian religion is condemned. In some future work it is greatly to be hoped that Mr. Dickenson will develop the underlying thought of this later passage

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and show how it points to a simplicity of life as the ideal to be followed by the human race rather than the present modern increase of luxuries and wants. The West has still to learn the meaning of the text "what shall it profit a man if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

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THE GURUKULA AND PRESENT EDUCATIONAL NEEDS.

By Mr. St. George Lane Fox Pitt, London.

I am asked by the Editor of the *Vedic Magazine* to write something about the Gurukula for its special number. Having had the privilege of visiting the Gurukula personally, and being in cordial sympathy with the Arya Samaj educational ideals, I have much pleasure in complying, though pressure of work must, I fear, make my remarks somewhat sketches. What this great crisis in the history of the civilized world, now upon us, has revealed, more than anything else, is the imperative necessity of revising and, if it be possible, reforming drastically, educational systems at present in vogue, both as to their purpose and methods.

In my view, the great problem to be solved is not so much how to impart "learning", but how to cultivate the quality and proper co-ordination of individual and collective "emotions." Emotions are the driving power determining thought and action. When they are too feeble we are without sufficient energy; our incentives to effort are inadequate; we are lacking in zeal, without proper initiative, without sufficient power of concentration and perseverence, without, in short, either capacity or will to overcome difficulties or obstructions in the path of virtuous and upright life and conduct. If on the contrary the emotions are too strong in narrowly egoistic directions, they prompt us towards the acceptance, without question, of false beliefs; they pervert our thoughts and actions, thus rendering our lives inconsistent and futile. Moreover too strong personal emotions are blinding to a proper moral sense, they inpede the formation of sound judgments, they make us careless of our duties and responsibilities towards friends and foes.

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What now do we mean by "the emotions"? We often use the word vaguely; but whenever we speak of the emotion of love, of hate, of fear, of interest, of asthætic or sensual pleasures, in anticipation, actuality, or remembrence, we really refer to our tastes, to our likes and dislikes; and very often these are expressed from a narrowly egoistic point of view. Yet by an innate power of sympathy we know that our feelings can be, and indeed often are, shared by others. In other words, when we reflect seriously on the matter, we know that our emotions fluctuate, alternate, mingle and conflict with one another. We know that they can be evoked by suggestion, by contrast, by transitory physical and psychical conditions.

My contention, therefore, amounts to this that educational systems as a rule have neglected, not to say, ignored, this most important sphere of life in the attempt to impart "learning" on competitive lines. That is not the same thing as saying that owing to defective educational systems, emotions have not been *developed*. They have developed, but *chaotically*, and in a manner often strongly inimical to the healthy growth of high character. This then is why I support the Gurukula system. It is a system which puts character first, makes character supreme, and yet does not neglect or disparage the proper acquisition of *learning*.

Now learning implies the assimilation of "concepts", "words" and "events", more or less associated (sometimes *dissociated*!) according to various systems, generally somewhat arbitrary, perfunctory and confused. Take for example the thorny subject of economics, in which our notions have grown, developed and multiplied with much profusion. What is the outcome? We all think we know the meaning and use of "money". It has become a fetish commanding universal respect and, one might almost say *reverence*. It is the symbol of power, utility, unity

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disunity, corruption and independence, but from the point of view of learning few subjects are more controversial. It is to the credit of the Gurukula that, although it cannot shake itself altogether free from its trammels, it yet refuses to bow down to this man-made divinity.

Where I asked to try to define a perfect educational system, I would say that it sought to develop noble characters by utilising learning in conjunction with and in subordination to lofty ideals, through the sublimation of all the emotions into a harmonious whole. By this means is the true Brahmachari developed.

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NECESSITY OF A NEW RELIGIOUS ORDER.

By Mr. S. C. Mitra, Ex-judge, High Court, Calcutta.

The general impression now a days is that development and progress is the order of nature. Is it so? Is not culture necessary for development and progress, both in animals and vegetables taking individual instances? Taking, cycles and vegetables and animals collectively, the theory of natural progress may be true. But what about the spiritual world? Law or Uniformity would predicate harmony in the material as well as the spiritual world, but I am half inclined to doubt the application of the rule in the case of the latter. The idea of harmony is so enticing, so pleasant, to the mind that I cannot resist the temptation of taking uniformity as the universal rule but concrete instances seem in many cases to go against it. Fictions there must be, in nature, material or spiritual smoothness is not what we can always expect. Allowing, however, all latitude to the imperfection of our knowledge of non-material or spiritual things and laws, the residue left would be in-explicable on the theory of harmony if we do not supplement the rule of development and progress with revelation, resuscitation and culture. As plants go wild without care and culture, as human beings would be wild without training, spiritual ideas would seem to be so and history shows that they do degenerate. The History of religions would tell us in unmistakable terms that they do not retain purity for a long time. Original nature has much to do in the moral and spiritual world, the Christian theory of birth in sin appears to me, to be a parable of continuity of or reversion to origin, even if such origin were to date back to hoary antiquity. The present European war the German barbarities are an apt Illustration of the parable of the Testaments. But without touching debatable grounds, without throwing asper-

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sions on the origin and moral development of the Germanic hordes, whose ancestors had devasted most rudely the Roman Empire and extinguished the lights of Greek and Roman civilizations, we may without contradiction say that the purity of every religion has been stained in course of time and the original sublimest doctrines have given place in course of time to degenerate ideas and practices.

The religion of Moses—the Israelite—in its pure and simple form did not last long. It degenerated and in place of its jealous God, idolatry became rampant and there many gods even for the Jews to worship. Prophet followed prophet, attempts were made from time to time to revive the purity of faith and practices of the original Israelites but the course of degeneration was not sufficiently checked. Jesus of Nazareth, Jesus Christ, is said to have been the last of the Israelite prophets, best in the course of a few centuries. The Christian people instead of improving in morality and practices, degenerated, and the sublime doctriness of Christ were perverted. It required heroes like Martin Luther and John Knox to evolve Pratestantism on one side and Ignatius Loyola to introduce reform in Roman Catholicism itself and be in course of time the main prop of Papacy.

Coming, however, to our own continent of India, nothing is more patent in the history of it religion or religions than the original purity as well as sublimity of doctrines and the subsequent debasement. Hero after Hero, *Avatar* after *Avatar*, had to incarnate to bring the original religion of India back to its pristine purity in its different shapes and aspects. The pure and simple Vedic faith had to be resuscitated by the Upanishads. That however was not sufficient. Forms and practices grew up and Gautama Buddha had to do much to avoid forms and rituals and bring back the doctrine of *Jnana* or knowledge as essential to salvation Buddhism again in its turn de-

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generated in the course of a few centuries until we come to the stage of Buddhist tantras. The debasement was great indeed, forms and practices gave place to self-knowledge and so great was the degeneration that the faith itself died a natural death in India, the place of its birth, and it found place only among the less civilised nations of Asia and its islands, while in India the original Vedic religion with the philosophical doctrines of Buddhism was revived under the teachings of, and monastic systems introduced by, Srimat Sankaracharya and Ramanuja and their immediate disciples. But the Dasnamis and Vaishnava Sanyasi sects, have in their turn degenerated, or if nature abbors continuity or form less progress I would not say, they degenerated as age and death follow youth as if in course of nature but in the absence of culture and corrections from time to, time and proppings from outside, Swami Dayanand was a hero for another revival, for restoring the Vedic faith But it is not easy to bring back the old state of things in their original shape. The revival of Sanatan Dharma urgently demands a new order of things in supercession of the old and decayed systems of asceticism and sects of Dasnamis and Sanyasis. They did their work to restore Dharma and they degenerated. It is now time for a new order of Sanyasis to teach and lead us with other principles and disciplinary practices. We urgently want a band of enlightened, pure and disinterested ascetics formed into an order or orders to bring back the Sanatan Dharma to its proper level in place of the so called Yogis and Sanyasis of whom many many thousands there are in India at the present day. Asceticism with our present Sanyasis is merely a word without any substance, what is wanted is real asceticism and disinterestedness.

The history of the Indian religion and its various sects has made me doubt the correctness of the theory of natural progress in matters spiritual. Our Lord Srikrishna uttered

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the poignant words in Srimat Bhagwatgita—"When Dharma declines and the wicked are rampant, I incarnate and save Dharma and protect the pious" Without believing in the Christian theory of original sin, I am inclined to think that degeneracy is natural and heroes like Sri Krishna Chaitanya, Bakavacharjya and the galaxy that appeared in the period of renaissance of the fifteenth and sixteenth conturies of the Christian era both in India and Europe must incarnate to revive faith and form new orders to inculcate true morality and forms of worship and spiritual ideas consistent with the age. The introduction of Moslem ideas in India led to a revival about four hundred years ago. The introduction of Christian ideas in the last century led to another revival under heroes like Rammohan Roy and Swami Dayanand Saraswati, but their teachings alone have not been quite appropriate to the requirements of the age and have not yet taken hold on the people as a whole. The growth of ideas and practices since the days of remote Indian antiquity have been such that to attempt to do away with the socia ethical, philosophical conceptions as well as ritualistic practices at once must be impracticable, if not impossible. Revival is to be hailed, but every revival must be suitable to the present state of things. We cannot bring back the old in its pristine state. We cannot all at once shove aside the Punranic practices and philosophical ideas which have taken deep root as if they had no existence at all. We cannot destroy the social fabric of ages without the most violent and the rudest shocks. For the present, we must be content to proceed slowly and build an order of things out of the old. But who is to do it? The Sanatan Dharma as well as the other teachings of the great religious reformers of the last century require formation of monastic orders appropriate to each. Catholicism and disinterestedness must be the motto of each order, We must set about to form new religious orders.

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METAMORPHOSIS.

[From the Author's forthcoming Work "THE COSMIC DUST."]

By Ranjni Ranjan Sen, B. A., LL. B.

Ineffably sweet and pleasant is the roseate hue drawing forth radiance from below the mighty curve, sucking it as it were out of the pale blue around. Faint pink deepens, grows ruddy and blushes carnation, and finally changes to deep crimson. Brighter and brighter it glows and becomes iridescent,—and, presently, up arises the shining fringe of the fiery orb dazzling the eye with its blinding splendour. A stately clothing of magnificent brightness overspreads and illumines the visible and disperses the gloom around, and makes all manifest to the sight. *All*? What?—The aerial blue above? Even so! And the expanding earth below? Aye, this conglomerate dust too, painted with green shrubbery and foliages of variegated hues, studded with rising mounds entwined by glistening runnels coursing in their serpentine tracks, interspersed with deep depressions filled with the bluish rippling surge and upraised dots of green! And those tiny, flimsy, upright piles of varied shapes? Are they the habitations of the puny burrowing creatures creeping, jostling, struggling about?—Peahaps! But this is the last scene of the very *last* act in the great drama of creation—at least to the extent it concerns the audience; for, as the curtain drops, the lookers-on vanish and plunge into the gloom of the other shore; but the vast stage endures and holds on for ever, and the rising curtain reveals even greater splendour before the admiring gaze of a fresh batch of new-comers!

What, then, is the beginning of things? If this the apparent finis, what then could have been the opening prologue? Very dim and beyond ken!—and the interval between

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looks rather wide. Observation fails and fancy courses with hesitant steps as it beholds the curtain rise and the first act commence.

1

How charming and agreeable looks the pristine radiance —this soft opalescence, so soothing, so pleasant! Vast and all-absorbing, limitless and all-pervading; Above or below, around or beyond there is none,—nor any trace of a beginning or the prospect of an end! It is *The-all* and nothing but all. Naught else exists but this brightness uniform lighting up itself—stretching like an unbounded, waveless, ethereal expanse, absolutely voiceless and motionless, seemingly void of any sign of animation! Formless and unperceivable Space—its brother twin—it fills and permeates through and through and in its entirety, and effectively does it efface its isolated existence. Co-terminous and begotten together, the two are thus but one —coalesced into a single homogeneous entity!

No blinding glare, nor unbearable whiteness—but only a soft opaline glow, cool and pleasant and tranquil, impalpable, illimitable and infinite, like one vast ethereal ocean in perfect repose! Not out of nothing did it emanate, for naught cometh of nothing. It is *the first-born* of the Unknowable lying beyond the known, of the Will, the Source, the Energy, the Spirit, the Being transcending all beings! Even as *the very first manifestation* of that Being Supreme, it is Him that this beauteous radiance reflects; and hence it was that the holy ancient in the hoariest ages of recorded time perceived *this* configuration of His manifestation in their vision and raised their voices in rapture and ecstacy,—and the holiest of the holy hymns rang through the earth as they invoked with the supremest devotion,

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"*Of that glorious Lord the worshipful effulgence we contemplate,—even of Him who bestoweth our intellect!*"

They contemplated,—aye, and for long—till this effulgence unified and identified itself with the Spirit Himself!

2

Inert and immersed in torpid somnolence it lies—this sole and all-absorbing existence—grand and sublimely beautiful even in its inaction! As in the stillness of deep might half-lit by the feeble rays of the waning moon, the waving white feathers of the tiny, swarming migrators flying across the azure above raise a shimmer of glistening silver in the pale blue around, even so there presently comes a rapid tremor agitating the vast sea of this opaline brightness! The Spirit *wills*—the Being unconditioned passes into the conditioned,—and the compliant offspring thrills obedient and quivers, and Motion Springs up in the whole prodigious mass and sets it rolling in mighty convolutions!

Cream and pink and orange—the varied tints glow out,—rose and amber and pale green, bright red, golden yellow and shifting violet—a carnival of transparent lustrous colours emerging from out of the great mass of convolving brightness, brightening up and shading away into unnumbered hues dazzling and ever changing! Like the rapid shiftings of the evanescent rainbow sheen upon a round soap-bubble floating in the air or upon the expanding oil-drop over a placid pool, this wondrous radiance resolves itself into myriads of rippling, glistening tints springing up and running into one another in harmonious blending!

Now green, then red, now blue, then gold—a fountain as it were of ever-varying colours spouts up from some invi-

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sible source and scatters their tremulous transitory shimmer all around! What a grand vision of sublime splendour as the cheery waves of varied brightness disport in unmitigated glee and roll and plunge into one another and come out transformed into newer hues!

Imperceptibly and without premonition there now springs up another great force that gathers potency soon enough and raises a mighty churning whirlpool spinning at a tremendous rate and drawing in and sucking up all this feast of colours in its immense hollow wherein the struggling masses lose themselves and merge! Vast swelling waves of varied tints extricate themselves from the ardent embrace of the boundless Space that had been hugging them close, and make it grow dark and void as they are drawn in swift and engulfed inside the whirl. No rest, nor pause they know—but impelled by some resistless energy, onward and onward they rush at a terrific pace to reach the great yawning abyss that glows up and brightens as the radiant hues come in in all their prodigious masses and blend together and pass into a soft white of growing intensity. Brighter and brighter it waxes, and fuller and fuller it grows—this vast hollow that was—and keeps rapidly bulging into a huge rotundity of astonishing resplendence,- and the cheery host of playful colour-waves straggling unwilling towards this central glow lose identity and fade totally away. As all the liberated colour and brightness gather rapidly in and swell the bulk and augment the denseness of the immense concentrated mass, intensely luminous it shines out in all its splendour of inconceivable whiteness far surpassing the condensed glare of millions over millions of resplendent suns sharply contrasted against stupendous vastness of the darkened and gloomy space all around!

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3

Deserted by its bright twin-brother now gathered up in the resplendent mass, the vast and lonely space around is left severely alone in all its immensity, and in the heaviness of parting grows gloomy and wears a thick shroud of black. Dense darkness now comes into existence—ever a follower in the train of brightness—and fills the erstwhile abode of light and sits brooding in sombre stillness far, far away—the vastest thing that exists and vaster far than the concentrated lustre now glowing in the centre, if centre it may be styled, of what is illimitable!

No shadow does this superb brightness cast, for nothing intervenes to veil it—it is the immensity of the space afar, devoid of its luminosity, that looks dark and cold and insipid. Vast is this space and limitless; exceeding bright is the luminous glow. But the shadeless light in calm and unruffled repose is the same as the sightless gloom—a mass of overpowering lustre, inane, inert, inanimate!

The ever-active Will exerts,—the obedient brilliance thrills to the call, and spins and whirls at a tremendous rate. Radiation proceeds space; and forth from the central glow issue masses of brightening glare spreading out on all sides, and unnumbered sheaves of luminous rays shoot forth all around and course forward piercing the surrounding gloom and brightening it. Larger and larger expands the immense glow, rounder and rounder grows the resplendent sphere casting out ever-multiplying beams of lustrous whiteness,—and at last, like a prodigious bubble bloated up much too full to contain itself, suddenly with a mighty effort as it were *it bursts*!

And in the still darkness of the soundless space there abruptly speed forth millions over millions of its lustrous fragments flashing and coruscating like number-

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less scintillating stars issuing out of a prodigious rocket thrown up on high! What a fearful shower of immense fires running all around and coursing with tremendous speed ever forward and forward, and breaking into fragments again on the way and leaving luminous trails behind in the impalpable haze of floating nebulous clouds. Here and there they burst, some of these shooting fragments, and split up into brilliant clusters of glowing bells moving together and left far far behind their larger comrades What a sight! How magnificently the unnumbered particles of the luminous sparks shine out as they flit away to all parts of the dark-veiled space. But pause! Look how close that immense fiery pair approach. How disastrous! How awfully they clash and crash and fly into numberless sparkling atoms rushing into the dark!

Bewildering chaos of struggling fires! But presently it ceases and gives way to order and symmetry, and the glowing masses filling the space move on in well-ordered courses. Alone and apart does each bit move—the limitless space is spacious enough to hold them all! The whole expanse is bespangled with myriads of these twinklers, and distance comes in between them as further and further away they move, each a mass of radiant glow emitting numberless rays that sunder the encircling gloom and illuminate the space near about it,—and Time as we know it is born to measure the speed of their motion.

Even as the host of the brilliant rays approach, dense mounts of solid darkness press against one another in their violent struggles to flee, and waves upon waves of rolling gloom recede and fall away chased as it were by the radiance behind Far and farther away move the incandescent spheres distance between them too astounding and staggering to conceive increases, and fainter and fainter grows their bright emanations. Thinning gloom in dark-blue hue reappears in the interstices between—

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fading away or growing deeper as it approaches or recedes from their proximity, making thus a pleasant blending of light and shade and warming up what was but an insipid monotony. How bright they glisten and twinkle—these myriads of glowing *suns*—or *stars* as later styled! As in the half-light of the crescent moon numberless lilies shine delicately white upon the deep-blue bosom of a crystalline pool, so do they look—white and bright and shining, floating peacefully as it were upon the vast dark-blue space. Not peacefully quite,—but onward with speed inconceivably furious they move, keeping their ordained distances agreeably to the Will that had set them in motion.

How marvellous the sight—how wondrous in all the sublimity of sombre stillness—for air or sound is not yet born. Nothing but the pervading darksome space around and glowing brilliants peeping from behind a gauzy veil of the darkest blue! Infinite their number, and into the thick dark they pierce and move further and further away till they grow cold and lose their lustre and merge themselves in the prevailing dark, but still keep moving on and on and for ever.

Amidst this beauteous display of the twinkling masses, some go out altogether and some benighted particles blaze up on a sudden and speed aslant and shoot away into the distant gloom with long-drawn and expansive tails of fine gauzy transparency or go out altogether in trails of bluish-white firework. Are these the erratics?—the comets—meteors—shooting stars, breaking up the tedium of the monotony? As a host of glow-worms upon a riverside bush keep up an irregular blaze, now brightening up here, then dying away there, even so do this immense swarm in the vast dark-blue space brighten and go out and keep up an ever-changing twinkle! Large and medium and small, bright and pale and nebulous, they glow and shine and blink—infinite in variety, bewildering and distracting!

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VAIDIKA DHARMA.

The Karma-Kanda.

BY PT. BHAGWAN DAS, M. A.

(*Continued from page* 585).

It has been indicated before that the four ends of life, चतुर्वर्ग ought to be *understood* by means of the Jnana kanda, righteously *desired and aspired for* through the Bhakti-kanda, and *realised* with the help of the Karma-kanda For a truth is *re*-al, *act*-ual truth to a person only when he is willing, nay, eager, to *act* upon it, to apply it to the things (*res*) that concern him. Otherwise it is either a hypocritical lip-profession or idle dreaming. And, therefore, a consistent *practice* of life-activities, individual and communal, has been established by the seers of the Vedas, the Manus and the Rishis, in accordance with their findings of adhyatmika (subjective), adhibhantika (objective) and adhi-daivika (dynamic) truths, *i.e.*, the facts and laws of spirit, Matter and Energy, mind, body and force (which is always vital).

It has also been pointed out that the Varna and Ashrama scheme is the soundest, the most scientific and practical, the least utopian, system of social organisation that has been devised within historical memory, for the realisation by each member of the community, as fully as in him lies, of the four chief purposes of life, *viz*, I (*i*) Kama refined and purified by (*ii*) Artha and regulated by (*iii*) Dharma, and II (*iv*) Moksha. In other words, I, the joys of finite physical existence, of dwelling within a body possessed of senses and motor organs, दैहितानुभव, ennobled, enriched and guarded from error, respectively, by (*a*) Art, (*b*) Science, and (*c*) Law, and II, the final Deliverance, Emancipation, Freedom of the soul from earthly bonds and the attainment of the Bliss of Infinite Being by means of the (*d*) Divine Philosophy and spiritual wisdom which realises the Unity of all Life and all lives.

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Finally, it has been suggested that the scheme is thus rational and workable because it is based on the sure and permanent facts and laws of psycho-physics and not any mere imaginative mechanical, political or economical artifices and *tours de force*; and because, in the framing of the scheme, all the main great lines of human functioning (with their sub-divisions) *viz.*, the I (*a*) Art, (*b*) Science and (*c*) Law of the Finite and II (*d*) the Metaphysic of the Infinite, are directly oriented and applied to the corresponding main ends of life (with their sub-divisions), *viz.*, I (*a*) Kama, (*b*) Artha, (*c*) Dharma and II (*d*) Moksha; so that, from this *practical* stand-point, the most important classification of human knowledge is into (*a*) Kama-shastra (or Kala-shastra) the science and art of domesticity and conjugal felicity and life enjoyment, (*b*) Artha-shastra, the science of wealth and all its means, (*c*) Dharma-shastra, the Science of Law, and (*d*) Moksha shastras, the Science of Spiritual Freedom. In the terms of the mediaevalists these might be called the humanities, (the realities, the legalities) and the divinities.

It is understood, of course, that in order that the noble tree of this perfectly planned organism of Society should bear and yield its legitimate fruit of joyous sweetness, it is necessary that it be watered with the waters of living intelligence, of that alert reason which has been defined as the faculty of fitting means to ends, and be tended ever in the loving all—embracing spirit of accomodativeness and adaptive elasticity; it must not be heaped around with the dry sands of dead formalism gathered by rigid and unreasoning obstinacy born of selfish antipathies and arrogance and hatred.

Now the subject matter of this Karma-kanda might be expounded from any one of the three standpoints mentioned in the previous chapter. To set it forth at length, in terms of Varnas and Ashramas would no doubt be the most exhaustive. It would require, however, a

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complete description of the duties of all the four chief classes of men in all the four principal orders of each of the four types of individuals and corresponding vocations during each stage of life, so far as applicable. This is scarcely the place for such details. With reference to another standpoint, the duties respectively of (*a*) the pursuant and (*b*) the renunciant halves of life are divided between the first two ashramas, on the one hand, and the last two, on the other. Therefore the subject need not be specifically treated here from that point of view either. For the present purpose, *viz*., the presentation of broad outlines with indication of underlying principles, the second sub-division referred to in the preceding chapter will probably be the most convenient, *viz*., the classification of 'actions', with reference to their comparative importance, into (*a*) the daily and 'permanently' binding or imperative duties, (*b*) the 'occasional' functions, and (*c*) the 'optional' acts.

This method will also probably make the establishment of correspondences and contacts with other systems of religion easier. For even amidst the endlessly varying details of rituals and polities of the various religions we may still discern certain general principles as common to all the schemes.

(*a*) Thus every religion, to a greater a lesser extent, lays down some directions in the nature of rules of daily individual conduct and of forms of domestic and social polity, enjoining certain practices upon, and assigning various rights and duties, functions and vocations to, different men and groups of men, of different temperaments and capacities, and in different situations in life—all such conduct and custom being regarded as *necessary* for the maintenance of individual and communal health, of public and private well-being.

(*b*) Almost all religions also prescribe a set of sacraments, some fewer and some more numerous,

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which may be roughly classified into (*i*) antenatal, (*ii*) intra-vital and (*iii*) post mortem, connected with the three main 'adventures' of life, *viz.*, birth, marriage and death. The subconscious or recognised purpose of all these is, by various processes, performed from time to time, on special and appropriate occasions, to purify and consecrate, educate and develope, the grosser and subtler bodies inhabited by the soul, in such a manner as to make them strong and fit for the discharge of the daily duties, and also, generally, to make life in and through them, here and hereafter, richer and nobler, and enable the soul to attain to ever greater and greater perfection of manifestation and fuller and fuller communion with the Nature and with Nature's God, *i.e.*, Itself in fundamental essence. "The body is the soul made visible.' 'Nature is the garment of God.' The manifestation of the spirit is in and by Matter. The finer the material of the denser and subtler 'sheaths', the finer the manifestation.

(*c*) Finally, every religion also recommends, or simply mentions, other rites and ceremonies and deeds of merit, whereby intercourse with the inhabitants of other and invisible worlds may be secured and hidden superphysical faculties unfolded for various 'desirable' purposes (as distinguished from 'perpetually imperative' and from 'occasional' duties) of the earthly or the heavenly life.

All this department of actional Dharma is clearly, in respect of the 'forms' largely relative to time, place and circumstance, as explained before in connection with the *summum bonum* and the 'sanction' of morality. In the scheme of Vaidika Dharma, however, here as under the

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mher t wo main titl es, of Jnana and Bahkti, the exposition of the facts and laws seems perhaps to be fuller and more systematic than elsewhere.

Class (*a*) above corresponds, generally, to the nitya-karma ; (*b*) to the naimittika and (*c*) to the Kamya. They may be called the perpetual, the occasional, and the optional duties, in modern terms ; and may be said to repeat, under the general head of Karma-kanda, the fundamental triad of cognition, action and desire, which appears in dharma, artha and kama also, respectively.

(*iv*) *Nitya-Karma.*

The 'imperative daily duties' have been defined thus:—

यदकरणे प्रत्यवायः यच्चाहरहः पुरुषकारविहितं तन्नित्यकर्म।

"The action perpetually or permanently due to be done is that which is ordained for daily performance and the omission of which entails sin." For current purposes the smritis enumerate these 'perpetual' duties under four main heads, (*a*) shaucham, (*b*) acharah, (*c*) pancha-maha yajnah, and (*d*) sandhya-vandanam—cleanliness, good conduct, the five great sacrifices and the orisons.

Thus *Manu.*

उपनीय गुरुः शिष्यं शिक्षयेच्छौचमाहितः ।

आचारमग्निकार्यं च संध्योपासनमेव च ॥

In modern language we should say the ever-present duties are, (*a*) the observance of the laws of hygiene and sanitation ; (*b*) the fulfilment of the requirements of good manners and morals, polite ways, gentle speech and courteous demeanour towards elders, youngers and equals ; (*c*) the daily performance of some acts of service (which include study and teaching) to fellow-creatures of the human, sub-human and super-human kingdoms, and (*d*) the offering of prayer and worship to the Infinite (or some lesser)

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source of psychical as well as physical vitality, purity and power in order to derive nourishment and sustenance therefrom.

It is possible to allocate these four under our familiar triad. In terms of the Yoga-sutra, their details, rearranged, would fall under (*a*) तपः (*b*) स्वाध्याय and (*c*) ईश्वर प्रणिधानम्, or self-denial, study, and unceasing submission, surrender and direction of the mind to God, 'dwelling in God', निवसिष्यसि मय्येव (Gita). They may also be said to correspond to the (*a*) दानम्. (*b*) अध्ययनम्, and (*c*) इज्या, charity, study and sacrifice—which are incumbent on all "re-generate' persons alike. Self-denial, charity, purity and good conduct may be said to be the more express and outward or 'active' Nitya-Karma; study and teaching, or the brahma 'great-sacrifice', the more 'cognitional' or intellectual duty: and the constant 'dwelling in God' and prayer and worship, the 'desiderative' or emotional duty. Finally, we may note that they correspond to artha, dharma, and kama; and that, when the worship is directed, in the later stages of life, to the Infinite self and not to any lesser, concrete and personal deity, and takes on the nature of self-realisation in all life, with appropriate study of the Moksha-Shastra, and the nish-kama or unselfish performance of appropriate portions of the nitya-karma, then that nitya-karma as a whole becomes naishkarmya or altruistic universalism, and corresponds to and subserves moksha, the fourth and final end of life.

(*a*) *Shaucham.*

Under the head of shaucham, the Smritis lay down rules as to waking and sleeping, personal cleanliness, teeth-rinsing, ablutions, sex-purity, appropriate diet and dress, etc., for the different classes and orders—which, scientifically regulated are all equally necessary to a life of psychical and physical health—health which means wholeness, holiness, perfectness in mind and body, the two going together inseparably. That 'cleanliness is next

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to godliness' or, indeed, 'is on both sides of it', is nowhere more patent than in the scheme of Sanatana Vaidika Dharma. Indeed in its degenerate exaggerations and perversions, current Hinduism, to the casual observer, is in major part made up of customs as to 'touch-me not' of the most irrational, senselessly formalist and even positively harmful sort ; so that it happens repeatedly that food is taken from the hands of one who may be suffering from a contagious and dangerous disease simply because he is a 'caste'-man, but not from the hands of a non-'caste'-man though he may be thoroughly clean and healthy and though the Smrtis permit it expressly.

What is urgently needed is that the rules laid down in the old books should be interpreted *intelligently* and carried into operation rationally. That great excesses and errors are liable to arise even under the guidance of 'official science', when pushed to extremes, and not only of Dharma, is easy to understand on remembering how exaggerated segregations and quarantine were commenced under the new-born terrors of the first discoveries of the bacilli of infectious diseases, and how a healthier sense of proportion was only gradually restored when further discoveries were made of healthful bacilli, phagocytes, natural physiological anti-toxins and the resisting powers of prana, *vis viva*, and the purifying properties of clean air, clean light, clean drink and clean food.

Incidentally, to understand why such items as **दन्त धावनम्**, 'teeth-washing,' are mentioned specifically in the rules of **शौचम्** , in the old 'law'-books, we should look at the efforts being now made by the wise 'medicine-men' of the west, at this day of advanced civilisation there, and being made with but slow and scant success, to get their peoples to realise that unclean teeth mean decayed teeth, whence foul mouths and fetid breath and breathing-grounds for microbes of disease, which mean indigestion and ill-digestion and the formation of poisons, in the

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stomach and the tissues, whence, finally, fifty per cent if not more of all the ills that flesh is heir to. The adhyatmika and adhi-daivika psycho-biological errors in diet and sex-matters, as medical men know well, account for ninety five per cent of the diseases and misfortunes of humanity, only about five per cent or less being due to adhi-bhautika or 'external' accidents. प्रमादादन्नदोषाच्च मृत्युर्विप्रान् जिघांसति। —Manu. 'Teeth-cleaning' in the ancient 'law'-books may look funny to the hasty mind, but is in reality more in place and more useful than prohibitions against spitting in the public streets and a hundred other similar provisions against nuisances and dangers to health that are in modern law-books. If the nitya-karma, the regular observance of certain simple laws of personal hygiene, dietary, dress and sex-conduct were enforced by modern law, and the economic and social *conditions* created and maintained which would make their observance possible then very probably many other laws would become superfluous and disappear of themselves, which now encumber modern statute-books and hamper and hinder daily life instead of helping. Of course, modern jurisprudents endeavour to demarcate the province of 'law' from that of 'morality'—but their practical success is more than doubtful. In the older scheme 'social pressure' and 'legal pressure' merged insensibly into each other and hard and fast divisions were not believed in, and inducement to positive 'deeds of merit' went hand in hand with deterrents against vice and sin and crime in the same 'law'-book. And today many thoughtful people of the west also have begun to feel acutely that the glorification of legislator's and lawyer's 'law' is being overdone; that 'modern civilisation' has become more 'law'-ridden than even in its latter-day degeneracy the 'ancient civilisation' of India was pseudo-'dharma'-ridden; that at least as many excesses and evils are perpetrated under the aegis of the newer culture in the noble names of law, science and art as even were under the shadow of the older ethos in the nobler names of

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dharma, artha and kama ; and that a thorough overhauling, purgation and reformation of the whole system of society from top to bottom has become necessary. The principles of the Sanatana Vaidika Dharma are the only natural, true and strong foundations on which the crumbling edifice can be reconstructed safely.

स ब्रह्मविद्यां सर्वविद्या प्रतिष्ठा मथर्थाय ज्येष्ठ पुत्राय प्राह ।

Mundaka Upainished.

"The Creator taught to his first-born the Science of the Infinite which is the basis of all the arts and all the Sciences of the Finite."

The practice of the rules of Shaucham, purity begun in the days of childhood and studentship, becomes perfected in the days of old age of Sannyasa so that there result from it what the Yoga-Sutras describe thus :

शौचात्स्वांग जुगुप्सा परैरसंसर्गः ।

सत्वशुद्धि सौमनस्यैकाग्र्येन्द्रियजयात्म दर्शन योग्यत्वानि ।

" Recognition of the inherent impurity of the physical body, avoidance of unclean contacts, lucid purity of intelligence, chaste serenity of mind, concentration of attention and absence of wandering and fickleness, control of the senses, and readiness and worthiness to recognise the Supreme Soul."

The danger, of course, is, when the practice is misplaced, mistimed and misconducted, that instead of the great results above-mentioned culminating in the vision of the Great Self, there is produced only an accentuation of the smaller self with all its corollaries of self-righteousness, narrow self-conceits, and sense of sole and exclusive proprietorship of heaven. The Roman Catholic scheme recog-

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nises the 'odour of sanctity' which not only metaphorically but also literally. developes in the persons of the pure beyond common. The attractiveness of the pure, the chaste, the holy, is due to the refined magnetism and vital pranas and ethereal tattvas which develop and play in their persons.

(b). *Achara.*

The rules of achara deal with the methods of salutation and address, postures, gestures and manners for all occasions, distinguishing vocational marks in apparel, work and play, fasts and festivals, vows and vigils, recreations and relaxations, laborious days and holidays—no more surprising than the modern very elaborate codes of table-manners and tea-ceremonies, warrants of precedence for Court-functions and levees, or the 'laws' against travelling in the wrong class of carriage on railways and tramways or those regulating Bank-holidays. No more surprising than these, and perhaps more healthful and spontaneous in feeling and less irksomely compulsive from without because developed in an atmosphere of *adhyatma* and spirituality and ever-present communion with the higher-worlds.

The rules of *achara* are included in the *dharma*-law somewhat on the same principles on which, *e. g.*, vaccination and inoculation and the heights of buildings in municipal towns are dealt with by modern law, and it may perhaps be said, for sounder and less disputable reasons. One of the recognised classics of Sanskrit medicine, is known as the Charaka-Samhita, though it was originally composed by Agnivesha and only revised, re edited, brought up to date and republished by Charaka: **अग्निवेशकृते तन्त्रे चरक प्रति संस्कृते** In this work there is a long chapter devoted to **सदाचार**, "The ways of the good and the wise." The most important items out of these have been taken

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over by the *Smritis* too. 'Good manners and morals' are emphasised greatly in these.

आचारः परमोधर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन सदा युक्तो नित्यं स्यादात्मवान द्विजः ॥
एव माचारतो दृष्ट्वा धर्मस्य मुनयोगतिम् ।
सर्वस्य तपसो मूलमाचारं जगृहुः परम् ॥
आचराद्दीनं न पुनंति वेदा *Manu.*
यद्यप्यधीताः सह षड्भिरंगैः ।
छंदास्येनं मृत्युकाले त्यजंतिः
नीडं शकुंता इव जात पक्षाः ॥

Civilities make civilisation, the recognition and performance not only of civil duties in the narrower sense, but of the duties of appropriate gentleness and courtesy and recognition of other's rights in the widest sense. And the character, culture, social convention, civilisation (*civis* सभा। सभ्यता, शील,सदाचार, is strongly based only when it rests on the sure foundations of the recognition of spirit and the knowledge of its ways of manifestation in the world-process; when the *achara* issues from within spontaneously, and is not imposed from without by fear, when it is oriented to a definite goal and not left to shape itself haphazard. The 'gentlemen' and 'gentlewomen' are they who behave 'gently' to others *because* they recognise that the 'other' is the same in essence as themselves; because they have received the 'second birth' into the consciousness the Larger Self, because they are द्विज and आत्मवान्. And in gentle behaviour, gentle speech is first.' The first manifestation of the soul's unmanifest movement is in sound, in this world of ours. And the first and as yet also the richest and the most intelligent and intelligible communion of the Soul with its sister-souls is by the voice. Not to know each other's language is to be strangres. To understand is to sympathise. Not to understand

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is to misunderstand. There is no greater source of a common understanding, and common interest, a common national, political life, than a common tongue. Hence the great stress laid by the law-giver on the appropriate use of the Aryan Sanskrit language.

तृणानि भूमिरुदकं वाक चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यंते कदाचन ॥ *Mami.*

तां चाप्येतां मातरं मंगलानां ।
धेनुं धीराः सूनृतां वाचमाहुः ॥ *Bhavabhuti.*

The simpler *achara* of the early stages becomes in the later ones, gradually more and more perfected, till we have the yamas and niyamas, vows and vigils, abstinances and austerities, of yoga which lead the soul from mere goodness as student and citizen into the saintliness of the vanastha and the *sannyasi*, the status of the *rishi*, the muni, the truest and highest (as greatly distinguished from the nominal) brahmana.

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THE VEDIC DHARMA.

(By Pandit Ghasi Ram, M. A., LL. B.)

Ours is a religion of hope. Let a man fall, as low as he possibly can there will be hope for him yet and time enough to rise to the highest pitch of goodness. Satan himself—were he a real being—would not be without hopes of redemption. And this hope of future uplift is not held out to man by any personality other than his own. Man is the architect of his own fortune as he is his own grave digger also. 'Self is the friend of Self and Self is the foe of Self.' We, ourselves make or mar our fortune. Our destinies are shaped, by ourselves and not by an arbitrary unsympathetic despot as God is painted in other religions which have manufactured mediators and intercessors between man and God. If a man rises the credit will be his as the blame also will be his if he falls. This is the teaching of the holy Vedas and this is indeed a glorious teaching. Man is free to act. Freedom of will is the corner stone of Vedic Ethics. No freedom no responsibility. Man cannot be a moral agent unless he possess freedom of action. Without it Divine justice cannot come into play. What justice would there be in gibbeting an executioner who performs his appointed task. If we are only so many puppets in the hands of God, which we would certainly be if we believed God to be our creator in the sense that He called us into being from the regions of no-being, there is no justice in punishing us for our pranks which we play according to the manipulations of the wire puller. The Vedas teach us that we are eternal and not the creatures of a day as the Semitic religions would have us believe. The Vedas teach man to be self-dependent and self reliant. They do not take a low view of human nature. Man is not born a sinner. The Atman is pure and eternal. Sin is accidental only. It is the result of disobedience of God's commandments and it is washed away by suffering which

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it entails and by checking the evil tendencies created by it by doing good deeds and living a chaste and unselfish life. The soul being eternal has infinite opportunities for retrieving its lost fortunes. Man is not asked to accept a particular individual as his guide on the road to salvation for it lies straight and clear before him. All that is asked of him is that he will have to travel it himself and to travel the whole of it. There is no short cut to his goal, knowledge, true knowledge and action, good action these are the only pass-ports to heaven. There is no place for pessimism in the Vedic religion. Nothing can be more alien to its spirit. A follower of the Vedas cannot take a gloomy view of the world and its arrangements. His God is good and just and holy. Consequently His work also must be good and just and holy. If there is sin man who is its author is to blame. If all men were pure sin would be nowhere Just as by observing the laws of health we can drive away disease so by obeying ethical laws we can annihilate sin. It is only diseased natures which go about whining and complaining and throwing the blame on others. They are despondent and despairing, filling the air with their wailings and making their own lot and the lots of others who come in contact with them miserable. But strong and healthy natures are full of faith and hope. They rejoice in the blessings that their merciful and liberal Maker has showered on them in His great bounty. Their ears are filled with universal symphonies, their eyes are gladdened with a thousand beauties with which they are surrounded and with buoyant hearts and bounding steps they start on their journey singing the praises of the Lord and consecrating their lives to Him with firmness and resolution.

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तु-

ष्टुवꣳ सस्तनूभिर्व्यशेमहि देवहितं यदायुः । यजुः

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Hope, vigour, manliness, self-reliance, healthy optimism, complete faith in their ultimate triumph over sin and suffering and firm belief in the goodness and justice of God—these are some of the distinguishing features of the religion of the Vedas.

Such is the religion in which the Brahmacharis of Gurukulas are being trained. God grant that they may imbibe its true spirit and convey this message of universal peace and good-will to the long suffering humanity.

॥ ओ३म् ॥

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"IN TUNE WITH THE INFINITE"

I

In tune with the Infinite O
My soul doth e'er observe
Incarnate in the Universe
The mirrored Soul of Love.

II

In tune with the Infinite O
Musical all I feel,
And as a measured rhyme I hear.
My steps in dances reel.

III

In tune with the Infinite O
My hands in work engage
From dawn till evening's stars unroll
Some wondrous Poesy's page.

IV

In tune with the Infinite O
I talk all day and night,
Till all the voice is hushed in me
And ranged all out of sight.

V

In tune with the Infinite O
Alone or midst a throng,
By bird and beast, or Nature's noise,
My heart is thrilled with song.

VI

In tune with the Infinite O
In thousand unknown ways
I sense affection's strange perfumes
Which round about me sprays.

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VII

In tune with the Infinite O
Through Colours' rhythmic rush
My eyes in line and shadow trace
One only Face's blush.

VIII

In tune with the Infinite O
From brows and lips and glance,
A dream arises, which enshrines
The song-sought Countenance.

IX

In tune with the Infinite O
All Sorrows earthward roll,
When through tears the diamond glows
Of Beauty's chastened soul.

X

In tune with the Infinite O
Deathless Lotuses bloom
In the praying heart's shrine of fire,
Raying with Peace the gloom.

XI

In tune with the Infinite O
From inane depths on high
Suns unnumbered e'er coruscate,
And throb, and flash, and die.

XII

In tune with the Infinite O
From the sonant heart of the Blue,
Hark cymbals, flutes, and organs drone—
"The GOOD, the BEAUTIFUL, the TRUE!"

MOHINI RANJAN SEN.
Chittagong.

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THE GURUKULA KANGRI.

SOME THOUGHTS AND IMPRESSIONS.

(by Mrs. J. Stannard.)

It will, we suppose, be generally admitted by Arya Samajists and their friends that among all their numerous social activities, the colony educational centre—near Hardwar—stands to-day a unique achievement. Its primary existence is mainly due to the untiring zeal of an ardent reformer, Principal Lala Munshi Ram, though the ground of some 9 0 acres was donated by a pious Arya. This institution, which claims to restore ancient Vedic principles, demonstrates more eloquently than mere words what persistent effort can accomplish when it is backed by a great Ideal and the imagination is stirred to recover its lost religious greatness. Having had the privilege of visiting both the Shanti Niketan at Bolepur as well as the Gurukula, I consider (if my humble consideration is worth anything) that these Farm and School colonies present in their different ways features of striking interest and forceful suggestions. They will surely prove national assets for the revival of art and religion of great potential value. Yet both of these leading institutions and others in the country are doubtless still in the experimental stage, since a perfect presentation of all their possibilities, theoretically and practically, need the mature observations of a century of results for valuable sections dealing with scientific agriculture. The arts and industries could be profitably appended where space at least is no object. At present the Gurukula has barely fourteen years of life behind it and it is the largest institution of its kind working out its aims on very special lines. It can already show amazing robustness in work and endeavour. Its leaders will point out the smiling domains of their sphere of activity and point with legitimate pride to the transformation

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from wild jungle that they have effected. Instead of a waste, we see this extensive colony surrounded by gardens and a park-like appearance has been obtained. Fruit trees and vegetables grow in luxuriance while the college green is large enough to provide amusement for several hockey teams. Large and numerous wells for bathing, drinking, and irrigation purposes are sunk in various parts of the estate, while great herds of milk cows and buffaloes roam out to daily pasture and provide the gallons of milk so indispensable to a colony of several hundred vegetarian Hindus. Rows of out-buildings forming bungalows and dormitories surround a large central college building which contains a beautiful library hall and reading room. Other divisions in this building include laboratories and science rooms, while in view of the great and inconvenient distance from any town, illness is provided against and a resident doctor and assistant run a school hospital and two fully-equipped dispensaries. They can treat allopathically or herbally, since they are very usefully reviving the science of herbs and "simples" known as the Ayurvedic system. I was also shown how the vast quantities of food were cooked and distributed and needless to say for celerity and simplicity in this respect the Oriental, especially Hindu, is a supreme master.

Let our dust-choked, sweated workers and students, living, eating and learning in cramped unlovely rooms, in malodorous lanes or overcrowded courts, try and imagine what it is like to pursue the studies and the simple life in pure air, on pure diet! To feel the breezes play round and hear its gentle rustle through the tall pampas grass as the river Ganges rushes on its busy way, the birds too piping in the trees close by and the distant cow bells joining in the natural music of country life. Think of the exhilaration, after hours of concentrated work, to stretch the limbs and renew and exhausted lungs and brains by vigorous walks and games in such healthful and inspiring

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surroundings. When India more completely rallies to the natural values and high possibilities an educational colony scheme can offer, more will, it is hoped, be found in this vast country where rural life needs reconstructing and many an artistic industry reviving. One knows that many are the arguments for and against every scheme that claims to be educative, but there are few parents indeed who would frankly prefer their sons to be thrown into city mailstroms full of their evil possibilities, rather than have them achieve the same results under a totally different order of environments. In a true consideration of the oriental temperament, religious and national, one cannot do otherwise than feel that properly-guided school colonies are ideally suited to this country and deeply needed, for they tend to develop not only intellect and physique but encourage *individuality* of a creative order and evolve soul.

To demand an achieved curriculum, that calls only brain and memory and work, has ever proved ruinous, psychically and physically in the end, for stereotyped sholasticism neglects those deeper suggestive forces which mould character and form imagination. Education becomes debased and mere instruction sterilising the mind by competitive methods and imitation. The utility and value of placing great public schools in large open country spaces, in picturesque surroundings has been amply demonstrated in England and the methods adopted by the higher school of educationists aim at development of character as a whole, physical, intellectual and moral and not merely to cram through for examination honors. One feels that a great field of work lies before India along educational lines of a colony order, for amid such vast resources as this country presents, where industries and commerce need full attention, colonies that aimed at specialisation in one or more technical branches would achieve notable successes and also possibly conduce towards a raising of

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the marriageable age in youngmen and women. For there is no reason why a girl's school should not be evolved on similar lines. In view of my sex, descriptions of a detailed order upon male education can be done far better by others, and readers sufficiently interested can obtain much interesting literature on the subject of the Gurukula at the simple request. "The Gurukula through European eyes" is a useful brochure. My aim is modest and I desire only to record impressions and draw sympathetic attention to what was instinctively felt and apprehended by the sense of "atmosphere" which every "colony," industrial or educational, should convey to an impartial and fair-minded stranger. In considering the question of what such centres inculcate, one realises that the first requisite to a harmonious working whole must be an implicit sense of loyalty and solidarity to a central ideal and its interests. We should see reproduced what Materlinck, the Belgian poet, would describe as the "Spirit of the Hive" at work, animating the busy life of the human bees inside! An ever present spirit of co-operation between teacher and taught, calling up a sense of individual responsibility, of pride in the quality of the work undertaken by all, these appeared to me as the outstanding features of the two charming spots it has been my pleasurable lot to see. The above sentiments are doubtless quite as strong in other independent undertakings since that very fact is a valuable incentive to the call of individual genius and honor. None knows better than the true Indian reformer how "up-lift" and the re-awakening process in a dormant people must, and can only, come from within and find its real self, ere a proper union with the forces from without is possible. The Gurukula can offer a modern up-to date instruction, but its rules and conduct of life, its religious principles are all special to the aims and objects of the Arya movement which desires to re-construct ancient national and social ideals in the hope of moulding Indian thought

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gradually towards a true brotherhood of the people and a less sectarian out-look in religion. In view of independent enterprises, special mention is due to that great organisation, the D. A. V. College of the Aryas in Lahore. This success has again certain noble and self-sacrificing individual efforts to thank, notably those of Lala Hansraj, a veteran worker. Here the students number 2,760 and of these 700 belong to the college department. In conclusion, one can but express the hope that out of the trials and vicissitudes of the past, experience has been accumulated which will enable equally enthused and patriotic workers of the future to redouble efforts and reap still greater results.

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SWAMI DAYANAND AND BRAHMACHARYA.

By Mr. Ratan Lall, B. A., LL.B., Meerut.

To-day when many a soul returns to the great sage in the hour of their perplexity and naturally betake themselves, as to the society of a well tried friend, to communion with his stern but lofty precepts which guided the lives of our ancestors in bygone ages, Dayanand stands in need of no introduction to the modern educated world. Many of them may not have been fortunate enough to be personally acquainted with that mighty man, and therefore may have missed both the subtle and direct impressions that come of face answering to face. But there are very few indeed who have escaped the influence of Dayanand's teaching. And so far as Indians are concerned it was but natural. Dayanand had ever clung with fond affection and deep veneration to the writings and teachings of that small band of sages, who amid the wreck of Vedic principles of Life and Universe had attemped to reconstruct and re-establish the religion of the Vedas and thus saved the very soul of Ind. To Dayanand they were all fellow workers in a common cause. His deep study and penetrating vision helped him to see what had remained unseen so long and so much to our cost. I mean the unity of the six Schools of Indian Philosophy For verily it was in a moment of inspiration that Dayanand wrote in his Satyarth Prakash (the Light of Truth) that "the six Shastras are in harmony with oneanother. The Mimansa says 'no effect can be produc d in this world which does not call for energy or exertion for action'. According to the Vaisheshik 'No effect can be produced without the expenditure of time' (in the process). The Nyaya says 'No effect can be produced without a material cause.' According to Yoga 'No effect can be produced without (the requisite) skill, knowledge and thought.' The Sankhya maintains that 'No effect can be produced without the (proper) combination of elements.' Accord-

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ing to Vedant 'Nothing can be produced if there be no instrumentality of the maker'. The creation of the world requires these six defferent causes which have been dwelt upon separately one by each separate Shastra. There is no contradiction in these descriptions" (Satyarth Prakash Chapter VIII, p. 231, Hindi Edition). This is the outburst of a soul which had drunk deep and copious draughts at the fountain of classic Sanskrit lore. And all his writings reveal this fact. Take his Satyarth Prakash. In the words of a mastermind his style has all the grace and lucidity of a race which will not tolerate muddy writing. Its real strength and originality lie in the close texture of its consecutive and penetrating analysis of the many prevalent religions. There is certainly nothing facile or thin in its lucidity. It is, on the other hand, condensed and severe in its compactly marshalled arguments. It is a rare and original mind that speaks in the volume. There are certain passages in which the acute analytical mind reveals a certain emotional quality too. In short, it is a strangely individual book. It is stimulating and rich in its constructive and destructive efforts and in both the work will exert a permanent and everlasting influence. And Dayanand's brilliant handling and general exposure of the glaring inconsistencies and illogicalities in the current articles of many fondly but wrongly cherished faiths will ever remain a contribution to the future religion of humanity. But though he had a sharp knife of criticism which cut its way through time-worn fancies and left nothing unshaken of that august fabric of blind faith in which through all the struggles of her troublous life Ind had rested immoveable, Dayanand's nature was essentially reverential and opposed to the coarse deductions of materialists. For you may count all the prayers and number all the vows Pagans have ever offered before the altars of gods, it would not reach the measure of homage which Dayanand paid to God. His Aryodesh-ratnamala, is a living embodiment of his deeply

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devotional nature. To him the azure breast of ocean, dimpled with its myriad smiles, reflected the image of Lord—soft zephyrs laden with their perfumed tribute were His manifestation while earth, decked in the garb of eternal spring, seemed to be softly bringing back the wayward pupil and forbade rebellion against the Almighty. And truly the heart's springs which the dead weeds of materialistic philosophy had choked burst up in the presence of Dayanand.

But what was the secret of Dayanand's greatness and his astonishing success in the religious and social world? In a word and it was the practice and preaching of Brahmcharya. Says Swami Dayanand in his Satyarth Prakash, 'He alone is always free form diseases of the body and mind and blessed with virtue, wealth, success and salvation who keeps the vow of Brahmcharya and never breaks it.' And here as everywhere else he was true to the spirit of the hoary sages and the word of God—the four Vedas. Our Shastras are replete with injunctions regarding the observance of Brahmcharya. It is the one panacea to all ills that human flesh is heir to and the inestimable boons that it confers upon its observer form the one theme of the writings and preachings of our Rishis. Says the Atharva Veda.

पृथक् सर्वे प्राजापत्याः प्राणानात्मसु विभ्रति ।

तान्त्सर्वान ब्रह्म रक्षति ब्रह्मचारिणया भृतम् ॥

Every living being in this universe of God tries to keep the breath of his individual life—his prana—but the vow of Brahmcharya protects and sustains the prana of all living beings.

Again. ब्रह्मचर्य्येण तपसा राजा राष्ट्रं विरक्षति

अथर्व० कां० ११ अनु० ३ म० १४

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By the force of Brahmcharya alone can a king protect his kingdom. Thus the Charaka :—

ब्रह्मचर्य्यं मायुष्यकराणाम्

च० सू० अ० २५

Of the many things that promote longevity Brahmcharya is the best. Says the Bhagwat :—

ब्रह्मचर्य्येण वै लोकान जयन्ति परमर्षयः

भा० शा० ४० २४३

By the force of Brahmcharya alone sages conquer this wolrd and the next. It is the dictum of the Ashtang-hridaya :—

आहारशयन ब्रह्मचर्य्ययुक्तया प्रयोजितैः शरीरं धार्य्यते नित्यमागा रमिव धरणैः । ५१ । अष्टाङ्ग हृदय सूत्र स्थान अ० ७

that is, Brahmcharya together with diet and sleep is the mainstay of life even as the pillars uphold a house. Thus the Gotama Smriti :—

आयुस्तेजो बलं वीर्यं प्रज्ञा श्रीश्च महायशः ।

पुण्यं च मात्रियत्वंच हन्यते ऽब्रह्मचर्य्यया ॥

गौ० स्मृ० अ० ४

The absence of Brahmcharya destroys age, power, intellect, beauty, wealth, fame, virtue and love of a man. Again.

ब्रह्मचारी न काञ्चनार्तिमा मार्च्छति ।

शत० का० ११ प्र० ३ ब्रा० ६ कं० २

No pain of any kind attacks one who is a Brahmchari.

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In the Chandogya Upnishad Uddalka Rishi says to his son Swetketu :—

श्वेतकेतुर्हारुणेय आस त ꣳ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्य्यं न वै सोम्या ऽस्मत्कुलीनोऽननूच्य ब्रह्म बन्धुरिव भवतीति ॥

छां० प्र० ६ खं० १

O Swetketu observe Brahmcharya ; there has been none in our family who did not keep the vow of Brahmcharya ; so thou too should observe it. A man without Brahmacharya is a man without varna."

Thus the Atharva Veda :—

आचार्य्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः ।
प्रजापतिर्विराजति विराडिन्द्रोऽभवद्वशी ॥

अथर्व० कां० ११ अनु ३ व १४

He alone who observes Brahmcharya becomes an Acharya and he alone who keeps the vow of Brahmcharya gains the position of a king. And he who rules has a hold on all and is hence known as Indra.

These quotations taken at random from the late lamented Swami Nityanand's Puusharth Prakash will suffice to show the importance attached to Brahmcharya by all the best intellects of Ind, and by the word of God. India was the home of arts and sciences because it was full of Brahmcharies and it has degenerated because there is a regular dearth of them. Not one in a thousand is a Brahmchari ! This is the depth to which we have fallen ! And yet like triflers, sporting lightly on life's surface, we talk glibly of progress, advancement and all that. But if we are at all anxious to place our dear motherland upon the high pedestal from which it has fallen we should revive the penance of Brahmcharya. The world stands badly in need of a Brahmchari. The world is steeped in materialism and is paying a heavy penalty for it. The

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present international war in Europe is nothing but an outburst of it. The first beams of morn break dully over the scene of carnage resting with a ghastly glare on pools of blood and unburied carpses. The rising wind moans plaintively among the bones of innocent sons of God and all nature is mourning in concert over the work which man has wrought. The counsel of our Rishis is the only antidote against this degraded condition of humanity. The shelves of India's library display the names of those, who can reproduce the antique austerity of the Indian character even in a degenerate age. With the daring aspirations of these sages in diverse channels of human thought and action we cannat fail to imbibe the principles which alone sustained them in their exalted self reliance namely, that a man was at liberty to lag life aside, like a well worn garment when it had served his purpose. This and much more lies abandoned and unnoticed among the mummies of ancient Indian thought and culture, 'like the body of Rameses shut up in its forgotten tomb' and we have simply to break the seals of the crypt 'to discover the occupant thereof. A Brahmchari—Dayanand—discovered somethig for humanity and the rest will also be discovered by a Brahmchari and a Brahmchari alone. Let us see who takes this vow of celibacy for the study of Vedas and gives the air of reason and the light of truth to fallen humanity. Time sits as a refiner, the dross is cast away and the pure gold preserved; Time chronicles its centuries and myriads die; but a Brahmchari, imperishable as gold, lives for ever. May God soon send one so that like Dayanand's, his loving touch may cause the eye to sparkle with light, and our cheek to glow with the strangely sweet aspect of those who look into far off world and gladly hasten thither.

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RISHI DAYANAND'S MISSION.

(By Mr. G. A. Chandavarkar).

Thirty long but eventful years have rolled by, since the great revivalist shook off his mortal coil. Within this period, as an inevitable result of the impact of the Western civilisation many movements have been inaugurated in India, every one of which in its own way has been trying to work for the good of the motherland. To enumerate the aims and methods of the various movements and to estimate the value of the work turned out by each would practically be a difficult, if not an impossible, task, for an inexperienced youth who has yet to study and learn much. He will, at the present moment, be content with only mentioning the names of some of these organisations The Indian National Congress, The Social Conference, The Industrial Conference, The Muslim League, The Hindu Sabha, and several other denominational conferences, The Theosophical Society, The Ramakrishna Mission and the Bharata-Dharma-Mahamandal are all bearing eloquent testimony to the fact of there being an all-round *national upheaval*. On all sides, we see waves of enthusiasm surging on, the young and the old, the poor and the rich, the literate and the illiterate, the orthodox and the heterodox seem to be stirring with life and energy. But no careful student of Indian history of these times can afford to overlook the mission of Dayananda and the work of the Arya-Samaj. If the sedition-monger smells disloyalty there, there are also cool-headed Government officials who, in their heart of hearts, feel that this movement is doing some substantial work for the good of India. If the orthodox party thinks that the foundations of their faith are being undermined by the obdurate preachers of the Samaj, there are, even among Hindus, great and good men who

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realise that the Samaj is adding to the glory of the Vedic Religion. If the propagandists of other faiths feel that the *Shuddhi movement* inaugurated by the Samaj is setting back the hands of the clock of their 'progress,' there are, even among Christians and Mohamedans, some noble souls who perceive that no spokes are to be put in their wheels. If there was a time when the very idea of starting a Gurukula was being mercilessly condemned as being chimerical, there are at this day, even eminent English and American educationists who are staunch *Gurukulites*. As we go on through life, let us not look mainly to the flaws. Let us build and construct and not pull down and destroy. Let us wipe the dust of prejudice from our eyes, look facts squarely in the face and study the signs of the times dispassionately. Dayananda, not even in his life-time cared to court favour, by nature and instinct he heeded not popular applause. Bricks and stones he welcomed, calumny and condemnation he bore patiently, poison he took—(alas, was given)—cheerfully and all this, for what? Was it to gain and found empires? Was it to make his admirers gods and goddesses? Did he ever dream that his successors should roll in wealth and achieve name and fame in this topsy-turvy world of ours?

Dayananda was a stout optimist. He believed—could there be a fraud?—that India had a glorious past, a great religion and *grand Shastras*. All through his life he struggled to place before his countrymen this ideal. Read, gentle reader, his works, ponder over his thoughts carefully and you will arrive at the irresistible conclusion that he was a lover, a true friend and a sincere well-wisher of India. It is his optimism that gives real strength to his admirers, it is his love for India that gives consolation to his disciples in the hour of their tribulations and it is his love of truth that gives them encouragement in their selfless work.

It was he who felt that a sound system of education alone is at the basis of national greatness and in this res-

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pect at any rate he was a true patriot first and everything else afterwards. That weak and imbecile quill—drivers, could be nation-builders he could not and would not believe. For Sanskrit and the Vernaculars he had unbounded reverence. For *Brahmacharya* he had limitless admiration. All these he wanted to revive and the Gurukula to this day is practically an epitome of his noble ideals. Whether Indian educationists view this institution with favour or with disfavour, all of them will have to admit that the future ideal school of India must be on the lines of the Gurukula only. Teachers must take the place of parents and the much-dreaded school must be converted into a beloved home. If they realise this they would certainly be giving an applause, call it indirect or direct, to the institution. Of course, the present *Gurukula* has room for further improvement and none, I have reasons to believe, are so eager to profit by friendly suggestions as the promoters of the institution themselves. But the idea is there and certainly it is noble Let us take one instance, the *Gurukulites* are, I believe, among other things, desirous of making Agriculture a special branch of study. The other day when I was reading a letter addressed to Prof. Ray of Calcutta by Prof. Armstrong I came across a sentence in which the learned professor, an Englishman, frankly admitted that in India the sciences as Physics and Chemistry are not studied in the manner they ought to be studied and hence agriculture is being neglected in a country like India. Practical application of the study of these sciences, I believe he meant to say, to agriculture is a paramount necessity. Now what do the Gurukulites think ? I believe they think in the same groove as Prof. Armstrong does. In this respect, I believe, Prof. Sinha of the Guruhula is at one with Prof. Armstrong. To convert a part of it into a Technical Institute is only a question of time and money. So far as I have read Dayananda, I admit my study is imperfect, I feel that Dayananda was keenly alive to the necessity of an industrial and an agricul-

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tural improvement of India. Some time back, Mahatma Munshi Ram himself published some letters of Dayananda in the Vedic Magazine itself which substantiate the truth of the above statements. It must, however, be admitted that this institution is practically in its infancy and with the lapse of time and with the advance of education on these lines in other parts of India, much good is bound to result in the end. When the *Brahmacharies* will carry the torch of Vedic learning in the distant parts of the world and they as men of 'plain-living and high-thinking' will advance the cause of civilisation and education in and outside India, Rishi Dayanand's mission will have been fulfilled. May the wishes of that great Sannyasin be fulfilled and may our country and its history be one of peace and harmony is the humble prayer of an humble admirer of this system of education and of him who, in our times surmounting many difficulties, gave a practical shape to the ideas of that great *Seer*.

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EDUCATION.

EUCKEN, BERGSON AND DAYANANDA.

(*By Professor Sudhakar, M. A.*)

What is the panacea for the ills of Humanity? This question was never more eagerly and persistently asked than at present. The European conflagration which has spread far and wide has served as an eye-opener to the Modern World and the twentieth century which a few years before was regarded by the hopeful enthusiasts to be setting forth an era of Love, Service and Sacrifice looks now almost to be a Hellish Slaughter House where a wholesale carnage is contemplated. Modern civilization so lovingly reared and carefully tended is engaged in the destruction of its own votaries and worshippers. The lion in disguise was taken for a mild cow and when once it was going to be milked, it jumped upon the milker and began to devour him, what else could be the result of a civilisation based upon doctrines such as

(*a*) the efficiency—thriving at the expense of others.

(*b*) the survival of the fittest (interpreted in the narrow sense of *physically fittest*).

(*c*) Super-man morality of Nietzshche who despises all gentler virtues marking them as slave morality and advocates their replacing by self assertiveness, bold aggressiveness and other sterner qualities in man.

(*d*) Bernhardian principle of "the biological necessity of war" and a host of other senseless formulae that constitute the scientific achievement of the day.

Think of the enormous sums of money spent on fine laboratories and factories; think of their *marvellous product* in the shape of deadly explosives, quick-firing and

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long-range guns, torpedoes, submarines, aeroplanes and a host of other ghastly inventions. Think of the energies spent in organizing novel systems of education and of the enormous number of teachers and professors engaged in the Western Universities and of an equally enormous number of Christian missionaries busy preaching the gospel of Life and Peace on earth and then think of the hopes frustrated and expectations balked in the vain effort of making too much of scientific progress and material improvement and of depending too much on them for the soul's welfare. Serious minded people all the world over are growing in the realization of the fact that their conceptions of civilization need radical change, that somehow they have taken the wrong start and have missed the mark in the game. They are realizing never so deeply as now that to thrive *externally* is not to thrive *internally* and that *man* is different from *matter*.

It is often in the utter despair of mind and dejection of heart that we view the gleaming Hope and Humanity at present helpless and distressed would certainly realize that things can be mended, ways can be changed and the future can be bright and glorious provided we become sure and definite about the *End* to be achieved and the *Means* to be adopted. What is wrong with Modern Civilization? Why has it led us to consequences so terrible? Let us face the problem fairly. Let us not fight shy of the diagnosis. The superstructure of civilization is always built on Education and therefore its strength and weakness can be traced back to the educational ideals that operate through the atmosphere. We are what our education has made us and our civilization is what *we are*. It is from education that the community derives its general tone of character and sense of morality which influence all our social, legislative and administrative problems. The West howsoever rich in *systems* of Education is very poor in *Ideals* of Education and it is that poverty of ideals

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which has made her systems utterly useless for curing the ills of human life which is the primary function of all systematic education. *Systems* can be but of little use where *real ends* are lacking. The predominant educational ideals in the west are mechanical and utilitarian in their spirit.

What must real Education aim at? The answer to the question marks three distinct Schools of Educational Theory —the Natural School, the Neutral School and the Spiritual School. The Natural School found its literary exponent in Rousseau. Its principle is *natural development*. The child is compared to a plant which grows and develops *naturally* in its own environment. It believes in no systems devised artificially to mould individuals according to set ideas. Every external influence in the shape of human convention it looks upon with disfavour and suspicion. The teacher figures practically a negligible element in the process of Education. This School has no positive ideal of Education. What it means by free development we do not understand. The moral cosmos would be reduced to a chaos if there are no higher ideals to guide the development than the mere inordinate desire of telling the child alone to develop along its own lines. Happily there are fewer advocates of this School now and those few too are becoming still fewer with the increasing awakening all round. The Neutral School is no doubt some improvement on the Natural School. It assigns the *teacher's* part in the educational process though his responsibility is neither adequately nor definitely recognized. The Neutral School is the prevailing School of the day. The function of Education according to it is to enable a man *to know* and *understand* the external world with a view to derive an immediate gratification from the sense of its *usefulness* in the game of life. The organ of understanding—the Intellect—is therefore more and more confined to analytic operations of

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material forces with an eye to material gains immediately resulting from such operations. Intellect is a great power and liberal education sets it free but there are other powers of mind which if Education does not set free to hold their control on it, the intellect shall have a free sway and like a freely moving engine not willing to move in the rails, would lead us to pitfalls. The Neutral School of Education is roughly characterized by the following points :—

1. It has no definite aim to achieve. It gives us no positive conception of life according to which the culture of the soul is to be undertaken.

2. Education according to it is *partial*. Its main concern is the cultivation of the Intellect and that too for the immediate gain in the material world. Its spirit is narrowly utilitarian, hence no appeal to deeper sentiments, to profounder character and to sublime ideals.

3. *Character* is not the first consideration according to it, thus very little attention is paid to the formative influences both personal and impersonal. Doubt, distraction and discontent are the prevailing moods of an educated mind.

The Spiritual School is yet to prevail. It has already dawned in the teachings of the master minds such as Eucken, Bergson and Dayananda and our main business just now is to briefly sketch their salient ideas which are so radically different from those already mentioned that the contrast is singularly refreshing. Their educational message is one—one in essence. Humanity may be slow to appreciate their Ideals, but appreciate it must sooner or later, but the earlier the better. Dayanand had a firm faith in the deeper spiritual powers of man. Eucken and Bergson represent the same attitude in the West. Both are reactionaries against the too exclusive intellectual

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tendencies of the age. Both stand for the culture of the *whole man*. Both deplore the sacrifice of ethical and religious interests before the all usurping material interests of Education. In the Educational Ideals of these three great thinkers of the world East and West meet together. The West would certainly now realize that the spiritual predominance for which the East stood so long and for which it was regarded "dreamy", unpractical" and "slow and behind the times" was not a thing to be despised but instead, is the only goal worth striving after and achieving. The so-called *practice* has cost the west too much. It has bought *restlessness* at the heavy price of *restfulness*. The Spiritual School therefore stands directly against the predominently secular tendencies of the age. Education according to this School has a positive mission to realize. It includes in its programme the fullest development of our souls which are not temporary phases in the life-history of the world but which are unique entities progressively actualizing the infinite potentialities they are endowed with. The following is the brief summary of the views of the great modern advocates of the Spiritual School.

EUCKEN.

Eucken bases Education on his Philosophical theory which recognises an independent Spiritual Life as the ultimate basis of the whole of Reality. Man, essentially a spiritual being, is immersed in the life of nature. The function of education is to lead man slowly and gradually to realize his inner potentialities—intellectual, aesthetic, practical, ethical and religious and to make him partake more and more of the *spiritual life* that pervades and permeates all through the structure of the Universe. This end, he considers, can never be achieved by the prevailing systems of Education which are too narrow in scope and too uncertain of the end. Prof. Eucken raised his voice against the "Soulless civilization" of the day and the

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following quotation from his collected Essays does clearly indicate his views on the subject. Says he, "A hollow and pretentious life has grown up in our midst with appalling rapidity, and threatens with bold and insolent self assertion, to choke all true life; while looked at from the standpoint of the inner man and of *man as a whole*, our civilization shows many signs of old age. Its *spiritual creative work is stagnant*; and it is overwrought and super-refined.....we urgently need a rejuvenation of life, a regeneration of our civilization. And this can take place in *one way only*—through a *return to the original sources of life*, through a more energetic working out of its simple and essential elements. The great spiritual renewals of mankind have at bottom always been *simplifications*—movements away from the artificiality and perversion of the prevailing human circumstances towards the *simplicity of true spirituality*, the true self-dependence of life. We must consider the *Education* of the people, too, from this standpoint for thus alone can we sketch an ideal of popular education that shall be equal to the tasks and superior to the complications of the present day." The italics are ours. To sum up briefly Eucken advocates :—

(*a*) Education of man as a whole.

(*b*) Its spiritual creative work.

(*c*) A return to the original sources of life.

(*d*) A stern stand against the sordid civilization of the day.

We shall further see that Dayanand's theory of Education incorporates all these ideas and many others which render possible that elevation of the human soul from the natural to the spiritual plane which constitutes the essence of all true civilization. Eucken, it should be remembered, in an extraordinarily sympathetic and illuminating fashion discusses the problems of religion and is a severe

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critic of Naturalism and Materialism which theories he considers absolutely inadequate to give any firmer basis to Human Life.

BERGSON.

Bergson has not directly contributed much towards the solution of the Educational Problem but educational implications from his philosophical theory are varied and vast. The central idea of his philosophical theory is his conception of ultimate reality. He conceives it as a "ceaseless flow," a "mighty current," a "duration pure and simple" and gives it a fair and familiar name "Life." As to the beginning and end of this "flow" he leaves us in the dark. He confines us to the process and concerns himself with illucidation of the mode of entering into deeper relations with the ultimate reality. Intellect, he considers, gives us that view of life which serves our *practical* purposes, but its sphere of operation is very narrow. There is another spiritual faculty called *Intuition* which binds us into deeper and more intimate relationship with the life-process. It is to Bergson's credit that he points out the necessity of rousing that slumbering power in man during the period of education.

He does not believe in the stereotyped systems. Education according to him is Creative Evolution. It is a process of constant renewals and fresh initiations at every stage. In the light of this idea the conventional systems of examinations appear self-condemned. They are useless for they can not determine the "flow", rather they are checks to the natural spontaneity of the child's mind. The creative faculty in the pupil once aroused seeks freedom to grow and thus the great responsibility of teachers lies in the fact that they should see that they are contributing the right materials to that growth by the supreme touch of their personal life. Life adds to life.

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DAYANANDA.

Dayananda's Theory of Education embodies a perfect Scheme of Life. Life is realized through living, thus right living or character-building is the central idea of that scheme. It is an all-embracing synthesis—one that includes in it necessarily the harmonization of all faculties moral, physical, intellectual and spiritual of an individual soul. The first and foremost consideration of an educational scheme according to Dayananda is to make human beings realize that they are *personalities*, active co-operators in the world-Evolution with a life-mission to achieve and a sacred trust to discharge. All else is secondary. For such a deep awakening of the human soul a strict educational pragramme is prescribed which has no time-limits in the narrower sense for it begins before the child is born, even before it is conceived. A strict censorship is established over the thoughts and ideas of parents who are desirous to beget children and they are asked to prepare their minds and bodies on strict lines of discipline for their children shall take after them and inherit both their weak points and strong points. Swami Dayananda had a profound faith in the purposive nature of the Universe and thus he condemns all random and aimless behaviour of individuals. A pregnant woman is to live on a particular diet and to undergo a particular mental discipline conducive to the healthy growth of the child's body and mind. Dayananda believed that no educational scheme can succeed unless it calls forth an earnest and enthusiastic co operation from the parents. Nowhere have I read a greater stress laid on this fact than in the works of this great Master. The children are to remain with their parents till they are seven years old—during this period their parents are their teachers, and they are asked to impart healthy impressions to their minds.

After that period they are to be sent to the Gurukula—the Teacher's Home—the consecrated place where they

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are to learn the principles of right-living, right-thinking and right-feeling. The great sanctity attached to the seat of learning as described in the Aryan scriptures, and the spiritual symbolism which marks the relations between the teacher and the taught are an adequate testimony to the fact that in ancient India all values were spiritual. Dayananda's conception of the Gurukula—the Teacher's Home—if roughly worded, takes the following form.

1. It must stand for character-building. It must serve as a laboratory in which the diverse tendencies of human life are analysed, and synthesised in such a way as to evolve the best type of character, the worth and value of which can be determined by the amount of positive good that it can do and of sacrifice that it can exhibit through social service.

2. It must stand for a new environment.

(*a*) Physical environment in the form of a happiest abode away from the hubhub of city-life, where nature reigns supreme and where the glorious memories of the Past abound to speak to the children of the doings of their ancestors, to inspire them with the ambition of still greater achievements in the future.

(*b*) Moral environment in the form of an happy companionship with their teachers who have to be the living examples of the ideals for which the Teacher's Home stands and who by their lives add a living charm to the already existing Idealism provided by Nature.

(*c*) Spiritual environment in the form of the immediacy of spiritual experience of its *acharya—kulpati*—the friend, philosopher and guide on the spot, whose strongly marked personal

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character constitutes the very life and soul of the institution.

In this three-fold environment the children are *born again* and their new birth marks the awakening of their spiritual consciousness which is the supreme end of all real education.

3. It must stand for Plain Living and High Thinking. Modern conditions have made human life so complex, so artificial that men are left no time for solid thinking. The cheap literature produced every year sadly proves the truth of our assertion. The so-called thinkers live upon their writings and consequently their writings do not live long. It is all so much waste of paper, ink and energy. The Teacher's Home should aim at simplifying the needs of its pupils, to give them more time for substantial thinking and drawing out the latent possibilities in them. Strict regularity, a high standard of discipline, equal treatment to all, true patriotism, deep humanitarianism, self-control, hatred of all vice and love of righteous living are to be the distinguishing features of its students.

These high Ideals of Education place Swami Dayananda in the fore front of the great advocates of the spiritual school and as time passes and Humanity rises out of its materialistic trance the world is sure to recognize their real value and appreciate their deeper charm. Fortunately the present world-crisis marks the beginning of the breaking of that *trance*. The spiritual era is dawning. In India—the land of great Spiritual Ideals, the start is already made in the direction of putting Dayananda's Ideals into practice. Mahatma Munshi Ram has launched the experiment and devoted his life-long fostering care to it. There on the banks of the Ganges near Hardwar, at the foot of the Himalyas on a lovely spot stands the Teacher's Home, the result of his holy efforts, the promise

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of the bright future consequences. Like all great attempts at regeneration it has had an humble begining, its anxious days of trial and dreary moments of infacy. Its importance for our country's uplift is daily growing and is being widely felt. It needs men and money and if adequate resources are supplied to carry out this great experimentation we shall reap a rich harvest of happy living and useful doing in our country's cause.

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OUR PERMANENT INTERESTS.

(By Atma).

(SELF-RESPECT, SELF-HELP, AND SELF-PRESERVATION).

मा कस्य अद्भुतक्रत् यक्षं भुजेमा तनूभिः ।

मा शेषसा मा तनसा ॥ ऋग्वेदः ॥

" May we never—neither our sons, nor our progeny—be reduced to such an inglorious condition as to depend upon the charity of others. May He, the Almighty All-knowing Lord, grant this prayer."

Rig-Veda.

Our Vedic Fathers were never tired of glorifying the ever-fresh glory of the deathless Dawn in their fervent Hymns to God. Why ? Because, firstly, the Dawn typifies the most solemn, the most sacred and the most glorious of all struggles—that of the forces of light and life gaining ascendency over the forces of darkness and death. Secondly, because the ever-recurring Dawn furnishes the most impressive and memorable illustrations of the Grand Rhythmic Law of Periodicity which governs the workings of the entire universe—the Law of Successive, Rise and Fall, of Evolution (**सृष्टि**) and Dissolution (**प्रलय**). Of this same Struggle and Law the Veda says : **सूर्यां चंद्रमसौ धाता यथापूर्वमकल्पयत्** " The disposer of all evolved, *as before*, the *two lights* the sun the moon." The struggle between light and darkness is almost always a struggle between ' two lights,' for darkness is but lesser light. Our well-known poet Kalidasa says : **तेजो द्वयस्य युगपद्व्यसनोदयाभ्यां। लोको नियम्यत इहात्मदशांतरेषु ॥** " By the simultaneous sett-

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ing and rise of the two lights (the moon and the sun) the whole world is regulated as it were in its vast changeful moods." Elsewhere the same poet remarks : नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण " Down goes and up again the state of the world like the rotation of the wheel." Thus there is everywhere struggle and change and change and struggle Cycles of Evolution and Dissolution roll on their maddening career as if waiting for none and caring for none. If thus the inevitable Law of Rhythmic Struggle and Change governs the entire Universe, if everything is subject to the inexorable Monster, Metamorphosis, can we consistently speak of Permanence ? Do not all our ideas of stability receive a rude shock when we contemplate this Grand Law of Periodicity ? Everything rotates and crumbles under the omnivorous Jaw of Death and this makes us put the question : Is it not mere nonsense to talk of Permanent Interests ? No. Stay ; let us examine the Law a little more minutely. That Universal Law has two aspects one pointing to Death and Dissolution, the other to Birth and Evolution. Day after day, night after night, the glorious Dawn returns bringing back light, warmth and life to all who have not gone astray and evolving shape and form and order anew. The Law, rightly understood and rightly interpreted, is a Law of Periodic Succession and not of Absolute Death. Let us take an example or two in order to make ourselves more clear. A man is born, attains his youth and manhood, and then after reaching his fullest growth and after imparting his powers and faculties and possessions to his successors begins his journey down the vale of life. They in their turn, pass them on to others. The same holds good in the case of a people although in a more complicated form. In all these instances, that which is passed on from individual to individual is the permanent element. When the individuals together form a particular people the permanent element passed on from generation to generation is the essence of the whole life and history and culture evolved by that people. These com-

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prise what we may call the Permanent Interests to be maintained and preserved by the succeeding generations of that people. And when these Permanent Interests are of the noblest type, as in the case of the Hindus or Aryans of India, to preserve, maintain and propagate them becomes the paramount duty of that people. The Language, Religion, Ideals, Philosophy and the culture of the Aryans of India, are the oldest as well as of the noblest type, in the world. If there be anything worth preserving and spreading it is these Permanent Interests which are of the greatest value not only to the peoples of India but also to mankind in general.

A little thought will make it clear that our most cherished hopes for the preservation of our Permanent Interests depend for their realisation upon the upkeep of our Individuality and Self-Preservation. This is the highest duty we have to discharge. And in performing it we require all the self-help and tact and resources at our command. But how can we have these? By the exercise of due Self-Respect. Thus we see that the task of doing our highest duty of Self-Preservation is well-nigh impossible without Self-Help and Self-Respect. Without them we cannot maintain our Individuality.

The greatness of a people depends solely and wholly upon the character of its units. If the character of the people be such that they do not love truth, justice and freedom they cannot be great. One who is unjust to himself will be unjust to others. One who is careless and unmindful of his own best interests will not care for or mind those of others. One who does not respect himself and his own will respect nothing. To be just to yourself and to your own you must love the Treasury of Truth bequeathed to you and entrusted to your care by your wise and noble forefathers. To be just to yourself and to your own you must respect yourself and your respectable own—you must love yourself and your own. Thus we see that the

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foundations of character rest entirely upon Self-Help and Self-Respect. If a people bemeans and debases itself—if a people beggars itself and has lost the most valuable sense of Self-Respect and Self-Help, there is no hope for that people—they are lost !

Is there hope for India ? Will India be great ? If we desire to know beforehand the future of India we may as well ask the following questions and seek to solve them. Does India possess the necessary character ? Does she love Truth, Justice and Freedom ? Or, is she untrue and false unjust and mean to her own ? Does India help and respect herself and her own ? How can we tell whether she has lost much or gained much in Self-Respect ? Is there possibly any one simple test ? Yes ; there is one very simple yet never failing test. It is so cheap that even the man of no means, the poorest man. can use it and apply it for himself and tell whether India is alright or going astray. Even the stray traveller or the man in the street can avail himself of it. What is that test ? Move among the people of India and observe whether they have a *real, actual*, practical, and substantial, LOVE for their own Mother tongue, whether they take a deep, earnest, and living interest in its growth and for its elevation ; or note down whether they readily, easily, and of their own accord and free-will are neglecting it and giving it up without any effort, concern, or thought ?

Well, reader, you will have to admit that the people of India have no love for their Vernaculars. For had it been otherwise you would have found to-day quite a number of Vernacular Universities all over India. Our Mother-Tongues would not have been now in that most deplorable condition we find them in. We have begun to deplore the wretched condition of the depressed classes and of the child-widow, and there are at least some societies working for their elevation. But there is not a single depressed Languages mission working outside Kangri Gurukula for

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the elevation of our Mother Tongues. The very existence of our Vernaculars is threatened by our own folly and lack of love and Self-Respect. We put our baby-sons and baby-daughters to learn other tongues than their own. Where is the harm? You ask. But ah! You little suspect that by so doing we are laying the axe at the root of Self-Respect and Self-Preservation without which no character can be formed and no greatness achieved! Instead of the glorious way of teaching our children to love and respect, to use and improve, and to raise and elevate, our much-neglected depressed and languishing Mother-Tongues we put them on the inglorious path of ruining them by endangering their very existence! Instead of teaching our children through our own Mother Tongues we are helping in the inglorious work of throwing them away and casting them off! Instead of making our children depend upon their own we put them fairly on the ruinous road towards depending on the charity of others!

Thus, taking love and respect for our Mother-Tongues as the test for ascertaining whether our people have or have not lost Self-Respect, we find that Indians have almost lost that most valuable of possessions and in our opinion, India has but a very gloomy future before her, unless, of course, our people wake up and resolve to elevate our Vernaculars and to establish Vernacular Universities in the different Provinces of India providing thorough education in the different languages of the land. Our continent-country must be plotted out into its various natural Language Provinces such as Bengal, Hindustan, Maharashtra, Telangana, Gujrat, &c., where Bengali, Hindi or Hindustani, Marathi, Gujrati, &c. Universities must be established for teaching the children of the soil in their own Vernacular all branches of study.

The birth-right of every child to be taught in its own Mother-Tonge is to be respected in India instead of being violated. This birth-right has been violated by us

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with the direst of consequences. The glorious possession of Self-Respect and Self-Help has been almost lost by our people. Love of Truth Justice and Freedom is gone from our land. Our helplessness and dependence upon the charity of others is seen in every thing and shown everywhere. These and other terrible consequences are the result of our violating the birth-right of every child to be taught in its own Mother-Tongue.

But we have not yet mentioned one most appalling of consequences we are drawing upon ourselves by our own habitual listlessness and negligence. It is the most dreadful calamity that can befall an ancient people having an independent hoary civilization at their back. We have already said that we have to preserve and maintain the oldest and the noblest civilization in the world and that is our highest duty. Can we do this by first neglecting and then giving up entirely both the Vernaculars and the classical Language of India? Sanskrit and the Vernaculars of India have passed through the dismal stage of cold neglect at the hands of the people and the educational authorities in India. Is the next stage to be that of dark oblivion and abandonment? Do the people want next to forget them and give them up entirely? If the people do not wake up, now at least, from their criminal callousness and give the place of honour, the first place, to Sanskrit and the Vernaculars, all will be lost and our glorious past will be heard of no more. The fate of our noble ancient culture will be sealed. To avert this impending calamity the only way is to give the place of honour to Sanskrit in in our Vernacular Universities which are to be established in the different Language Provinces.

Reader, you will think I am exaggerating the evil, and, if you have not rightly understood the situation, you might even call me names—you might even raise me to the high position of a fanatic. Well, perhaps you have not

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thought deeply upon the subject, or you have not seen what I have seen with the greatest sorrow, or rather you have not noticed the tendency of the people, among the Hindus especially, towards substituting other tongues in place of their mother-tongue.

Perhaps you do not know how readily Hindus give up Sanskrit and take up Persian or Latin, how readily the Hindu parent entrusts his young child to the care of a Moulvi or a Padri and forces it to learn Urdu, Persian or English.

Reader, allow me to be frank and outspoken. Know that I do not want our people to be either narrow-minded fanatics or too-broad-minded lunatics, but I want them to steer clear of the two extremes. Do you know, reader, why the Hindus are falling off in number, in strength, and in everything? Have you ever given a thought to this question? Do you know why the word *suicide* is written large and bold upon the face of the Hindu? Do you know why, while others are advancing steadily, the Hindu alone is going down and down, and down? Because, while they being guided by common-sense keep always to the golden mean and manage to avoid the extremes, he, always a stranger to self-Respect and common-sense, strays away from the centre ever towards the extremes?

One noble soul, one alone among millions, saw this suicidal tendency of the Hindu. He gave up all to bring them round and set them on the right path. Before his glorious advent the Hindu knew neither of Self-Respect nor of Self-Preservation. Before he appeared on the scene, into two opposite extreme parties was the whole of Hindudom divided. One party wanted to retain everything, good and bad alike; while the other party wanted to give up everything, good and bad alike: we may call these two by their very appropriate names, *fanatics* and *lunatics* To them both he said: Keep only that which is good, sound, and wholesome; retain only that which is life-

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giving, strengthening, and elevating ; and throw off only that which is bad, rotten, weakening, degrading

Self-Respect does neither mean False Pride of the Fanatic nor Indiscriminate Folly of the Lunatic. The one idea of that noble soul was to free Hindudom from the thraldom of these two and restore and restrict it to the purity of Self-Respect He preached to the Hindus that they should preserve and propagate their pure Ancient Religion, Language, Ideals, Institutions and noble Aryan culture in general and should not give them up. He said that the Vernaculars of the country must be enriched and raised to the position of First Languages in all Educational Institutions : he said in fact that the vernacular must be the medium of instruction in India as it is in other countries. Is not all this common sense ? Does not pure Self-Respect point to, and does not enlightened Self-Interest dictate, this same Duty's path of noble Self-Preservation ; Are not these the sane words of a sage ? Should not the people of India act up to his noble advice ? Should they not follow him !

While we are writing this we hear that H. H. the Nizam's Dominions are going to show the right path to the people of India in the matter of Vernacular Education. A very largely attended Meeting was held at Hyderabad Deccan under the auspices of high officials advocating the cause of Vernacular Education. A Committee has been appointed, we hear, to consider how best to spread Urdu Marathi and Telugu education in the State.

This is highly commendable and is distinctly encouraging. We hope that other States and Provinces will take up the cause of Vernacular Education. We hope India may soon have a number of Vernacular Universities. Our Vital Permanent Interests rest upon them. Our self-interest is bound up with the cause of Vernacular Education—a cause at once High and Holy and Noble.

As we have begun we shall conclude with the same Universal Vedic Prayer for Our Permanent Interests ;

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Self Respect, Self-Help, and Self-Preservation. What a noble prayer it is ! Is there any one who cannot join in that universal prayer ! Is there any one whose heart will not be touched, moved, and stirred by that Vedic Prayer for the regeneration of the entire Humanity ? What a high and holy purpose pervades it ! What a right sense of Self-Respect that prayer inculcates in us ! What a noble spirit of Self-Help it infuses into us ! It tells us not to be a burden upon others ! It t aches man that he should never debase and degrade himself and wallow in the mire of helplessness, meanness, weakness. Let the whole earth resound that Universal Vedic Prayer "May we never—neither our sons, nor our progeny—be reduced to such an inglorious condition as to depend upon the charity of others. May He, the Almighty, All-knowing Lord grant this prayer of ours." *Rig Veda.*

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Part I (Selection) shows how Narain and Sunder Lal are selected after exhaustive test and admitted into the 'Teachers' Home.'

By Professor Sewa Ram, M. A., M. E.

Part II.—TRAINING.

Peep 1st *The love of Labour* (**The good Shudra**).

'We have been here for the last four years—Oh so happy! that the period has appeared no longer than as many weeks.'

'Yes Narain' replied Sunder Lal 'the time has sped all too fast, for the regular round of duties carries through the day without our taking note of time.'

'Only twice have I been to my brother' said Narain 'But that has been sufficient to convince me of the great change between the ways of the ordinary school and the Teachers Home.'

'Why' said Sunder 'Is schooling elsewhere really so different from what it is here.'

'Yes, Sunder, there is a vast difference. Our hands, head and heart all receive attention here, but elsewhere the hands and heart are starved and their head is the only thing attended to.'

'Do you mean to say' said Sunder 'that elsewhere they don't feel any delight in doing things with the hand or ministering with the heart.'

'Far from it' said Narain 'it appears the work instincts are thoroughly starved elsewhere. The children feel absolutely helpless and what is worse feel proud that they can't help themselves or others in the ordinary work with the hands. They want servants to serve them and would feel it a shame to serve their own needs or serve others with their hands when their head is served.'

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'Are their rooms swept for them by others, their things dusted by others, their food—pots cleaned by others their clothes taken care of by others ?'

'Yes, Sunder' replied Narain 'the schools outside seem to have no conception of the use of hands save for writing or drawing and for no other useful work: we keep our own things in order, we can cook, wash, &c., but they can do nothing of the sort.'

'How pleasant were the hours we passed in the garden with the hoe and spade and watering spout watering plants, watching them grow, helping our elder brethren to get the corn we need! Haven't they any such refreshing contact with growing nature ?' Asked Sunder.

'These things are not dreamt of. Gardening, tool-using, making up little things for our daily use, book-binding, tailoring—all these find no place in the routine outside. Whereas we devote half the time to develop our work instincts and learn the Shudra Dharma of being able to work with the hands so as not to overburden the head and learn by doing, they outside consider these things impossible !'

'I remember our Professor saying 'All men are born Shudras. The work instincts make their appearance about the age of eight just about the time we take up our students. It is then the hands itch for work and if useful work is denied and that healthy instinct suppressed, the man so far as usefulness with the hand is concerned remains a cripple all throughout his life.' We feel the first part true, we certainly like to do things but it will be a sad thing indeed for others if through wrong schooling our brethren outside lose their manual efficiency ever afterwards.'

' But that is the fact ' said Narain ' Those outside find it hard to put their hand to use even if they can not

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honestly live by any other way. This neglect tells on their health and takes away very much from their total efficiency. None of them can settle in a village as self-supporting preacher—honest and honorable farmer and preacher besides ministering to the wants of the world with head, hand and heart.'

'But the head can't work all the time, what do they do when they are tired of brain work and then nature cries for work of hands?' Asked Sunder. They simply fritter away their time, sit idle and gossip or saunter idly. I feel for them all. I feel for the lot of Bharta mata when her educated sons are helpless with their hands and her labouring poor have their intellects starved.

Peep II.—The love to produce and store for others.

(The good Vaisha).

'That is my ledger. That shows you how much corn was produced and how much cloth made and tailored, how many buildings made under my supervision and management, during the last three years. My batch has learned enough to meet its own expenses and contribute something to the teaching fund besides. Is n't that satisfactory result?' Asked Narain.

'We stored drugs, bound books, carried on printing, made doors and dug three wells. We too have been useful in our way,' replied Sunder.

'Useful, yes, that is what charms me. I have never been able to understand why the learning that lies locked up in honest work should not be taken advantage of. Is book-knowledge, the only knowledge?'

'Far from it. We record what we do, observe and think and feel and the books too are records of what others observed, did, thought or felt. Writing serves to perpetuate our experience and written records of the best experience of humanity can be useful only so far as we

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are able to live over again and experience what they experienced.'

'True, deeds must precede the records of deeds and the books too are useful when we have actually proceeded with and lived somewhat the experiences they relate. Learn by doing is no idle maxim as we find from our own experience. Works may teach as much as words. Words that lead not to works are like seeds that do not sprout, seeds that rot ingloriously.'

'The point that appeals to me most' said Sunder 'is that each one knows his earning capacity and knows where to turn his hands to in time of need. Thus you find Brahma Dutta has learned twice as much as Hari and that too during precisely the same number of hours. Will not every one know his earning and saving capacity by this method of calculated reward of his labour?'

'The idea of wage tickets is not even dreamt of in the institutions outside. Learning capacity is marked and assessed but 'earning' capacity is not marked and assessed—no it is not at all allowed to be developed. Labour Organising Capacity, Economic foresight, saving for the nation's needs—these are not thought to be fit subjects for school study.'

'Those schooled outside must be feeling a sense of helplessness so far as earning by ones own effort is concerned.'

Yes, Sunder that is exactly the tragedy of ordinary systems of Education. The world's work needs to be done and the world's work is not all quill-driving only. Workmen are needed, self-supporting earners are needed and whence are they to come when the labour instincts of children are starved and their earning capacity is not developed and revealed to them and it is all so simple too. I remember how so many of us found a distinct instinc

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in ourselves to collect things that satisfied our passing interests or permanent needs. Thus you are perhaps aware how Vinayek has gathered together specimens of different plants—the collection which he wants to hand over to the museum. How delightful too is the stone collection of Ganesh. Well just this instinct to collect materials for future use has been diverted and developed to produce and store things for our daily requirements'

'Yes, you have hit the point. We have been simply guided into joint effort to produce what would satisfy our joint needs. Man is gregarious and he tends to combine and work together for common needs. Hence you see why we work in batches under leaders and thus learn to be useful employers of others instead of being employed by others. We have thus discovered sources of self-employment and employment of others instead of being helpless to turn our hands or heads to good purpose without some one else giving us a paltry poorly paid, service.'

'How very blessed to be in an institution that teaches us to stand on our own legs to be self-supporting and serviceable to others. I shall tell my younger Kula brothers to make the most of this opportunity of learning to be earning units and saving units and organising units.'

PEEP III.

The Hardy Kshatrya.

The Power to Protect.

'What are your measurements? Asked Narain.

Biceps fourteen inches; Chest normal condition thirty six inches. Here is my progressive chart giving you all the measurements. You will see I have added two inches to my chest girth in the last three months. My pulling power

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you will notice has increased a good deal, my thrust and grip and heavy weight-lifting capacity all show decided improvement.'

'I am very glad to find you and my other brothers progressing so nicely. On account of Doctorjee's lectures and the knowledge about our body, systematic drill, gymnastics, wrestling, Hockey, football, swimming we are all in such excellent health that from our class there has not been a single student sick during the whole of the last year.'

'This indeed is Brahmacharya, the training of our body and bringing it under complete control, so as to conserve and develop its highest potentialities. Shall I give you a piece of welcome news?'

'Yes, what is that Sunder.'

'Our teacher told us' "During the next month you will have to stand guard over the institution precincts and keep off intruders and wild animals from the fields, so that the corps be not taken away or molested during the night time.'

'So after all it is our turn too to enjoy the midnight watch, and get trained in the patient, silent power to protect.

'That is only one of the proposals. There are to be exploration parties too to survey for miles around forests. Mountains, Villages, rivers, ponds, fields—in fact the whole country round. We shall have to carry our kit, sleep in tents pitched by ourselves or in the open. It will be a beautiful tour—this exploration programme.'

'Marching songs and measured tread, open air, and some thing new to see every day—this will be delightful indeed.

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But let us not take it lightly. Let us gather in valuable experience for programmes yet more important.'

PEEP IV.

Revelation of Higher Self.

The Brahman's Labour of Love.

What is the matter with you, Jhandu? How long is it since there has been malaria in your village?

'The whole of the last month' replied Jhandu 'My son ill first and for full one week he lay in his sick bed. And now I am down with fever.'

'Here are powders for you and pills' said Narain. 'Take one of these powders and lie warmly covered and when you feel the fever is down take two of these white pills. If you feel the fever is not down with the first powder take one more and it will subside. But remember to take the pills when you feel the fever is down.'

'Thank you very much. So many have died in our village for want of medicine. If you kindly go about the huts from here you will find my fellow-worker in the fields bed-ridden. Pray do go and attend to him too.'

'Yes, I will, most assuredly' replied Narain. 'This short walk hither has brought me such opportunities of service. Oh, the poor villagers. They fall ill and die of fever when a few powders and pills could have saved them!'

How much work indeed is there for me and my brothers. These shabby huts show poverty. I see there is poverty and ignorance writ large in these miserable Indian villages. But let me go to the sick man Yes, this is his door. Let me enter.

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'My dear man, Jhandu tells me you are ill. May I know since how long ?'

'Since three days.'

'And have you had no medicine ?'

'None.'

'Well never mind. Here are three powders and six pills. Take these powders and when the fever goes down take these pills. Is that boy there your son ?'

'Yes, he is my son.'

'Boy, what is your age.'

'It may be eight—why is it more than that ?'

'Yes, you appear to be fifteen and you say you are eight. Have you never been schooled.'

'Never—There is n't a school in our village and there is none to teach us.'

Would the village boys like to learn reading and writing if there were some one to teach you.'

Yes, we would. As I would be required at the field I might not perhaps go in for learning but I would certainly send my younger brother.'

Yes, do send him to learn. One of our Brahmacharies would be coming round for one hour every day to teach the youngsters. Do send to him as many children of the village as you can for learning to read and write.'

'Yes, I will.'

'Brahmachari' exclaimed the father 'you have an old man's blessing both for the medicine you have given me and for the news you have brought of some one coming here to teach the youngsters. I shall try my best to induce the village children to learn from your brother Brahmchari when he comes here.'

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After a few parting words Narain left the Cottege. Poverty disease, and ignorance of the villagers impressed him now with a force quite unique. The tales told of poverty, ignorance disease and discord in Indian villages now came back to his mind as terrible realities. And many a sacred resolve took definite shape in that feeling heart. The years of self-restraint, and self-discipline the recurring Upvas in honour of Heroes who were embodiments of higher ideals had produced in him a reverence for the life of simplicity self-control and service. Love for others, the love that seeks unselfishly the welfare of all—that in him was a burning flame fed as it had been on frequent acts of service to the younger brothers of his great Teacher's Home. He had taught his younger brothers, nursed them to health, learned to labor and earn and taught the younger Brahmacharis to labor and earn. Might he not settle in some village and teach by example and precept how to labour profitably, how to earn and save, how to remain healthy, how to read and write and how to obey the Summon of Truth, Love and Duty.

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ARYAN IDEALISM AND THE WORLD-WAR.*

(*By Mr. F. T. Brooks, B.A.*)

Aryan Idealism is, first and above all, *Truthful. Truth* is its Essence.

Next, it is *practical, i. e.*, truly beneficent. Genuine World-Service is its active manifestation.

Aryan Idealism loves peace, and wishes peace to all—from the creative Heaven to the clod, and from the clod up again to God made manifest by comprehension; to the wisher himself last of all: a mere recoil.

It logically follows that Aryan Idealism is by no means afraid of war. It welcomes war as the bursting open of the clogged channels in which peace (which is organised life, not death) has ceased to flow.

Being *true* above all things, Aryan Idealism is impartial. It does not back the East, as such, against the West, as such; nor does it back the West, as such, against the East, as such. In each it sees the good and commends the aim, however, partial, so it be honest. In each, also, it sees the failure and points out the remedy.

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* In a sense, the present war is not a World-War. The only real world-war would be a war (which may God in the form of human wisdom avert!) between equally-equipped white and non-white races on this globe. Yet the present war is, in a fairly acceptable sense, world-war, as it involves, or bids fair to involve, as many nations, as are at present equipped to play their part in the drama. Italy and the non-Turkish Balkans are on the verge; Holland and Scandinavia are temporarily deadlocked by a balance of interests; and the United States have no army to contribute, while their fleet has hardly been needed up to now. Meanwhile they turn into a vast arms and ammunition factory, which the Allies only have access to.

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The essence of Aryan Idealism is सत्यम्—Truth. Truth cannot be discussed.

Truth is both Universal and particular. Truth Universal is That by Which all *is*, ourselves included. Truth particular, where we of the Man-race are concerned, is *truthfulness*—that quality of the human mind which reflects, reproduces and expresses *truly*. It is concern for Fact, reverence for Fact, loyalty to Fact. From it springs knowledge of the Essence of Which and by which all fact is, and, ultimately, mastery over the living powers of creation, which intersect our plane of perception in the shape of fact, signalling to us through the Fact which we perceive, receiving the impress of our reply through the fact which we accomplish.

* * * * * * *

How does Aryan Idealism look upon the World-War?

Aryan Idealism looks upon the World-War as a mere episode—however striking—in the struggle of the Human Race towards लोकसंग्रह—World-integration, or Universal Civilization, or co-ordinative at-one-ment, as of the limbs and functions in a living body,* between all categories of men and women: races, nations, classes, sects—which is *the* practical ideal † held up by the Teacher of the *Bhagavad-Gita* before the truly spiritual man who would fulfil his destiny and not evade it.

This struggle of the Human Race towards *loka-sangraha* is History—the unfolding of the Destiny of man on Earth.

This Destiny of the Race has cast its shadow on the brains of statesmen and demagogues from time immemorial. सांराज्यम् or Universal Rule, चक्रवर्तिन् or Universal

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* The विराट् पुरुष, or Universal Man, of the Veda.

† कुर्य्याद्विद्वांस्तथाऽसक्तः—*Bhag-Gita*, iii, 25.

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Emperor, are terms as familiar in Ancient Sanskrit literature as in the bear and sausage-stimulated dreams of German patriots.

But to have an idea *—even a vivid one—is one thing, and to carry it safely into execution is another. For alas, our ideas, however vivid, are seldom quite, quite *true*. When an idea is quite, quite *true*, it automatically gears with the world of Actual fact, and creative realisation follows, fast or slow as the will-clutch is let in, as surely as the car obeys the power behind the piston when the machinery is sound and the man who knows, wills, acts, is there.

Briefly put, the haunting idea of Universal Rule has been there all the time, one and the same in its yet virgin Essence; while its application (as erroneously and partially conceived) has been hitherto sought along two mutually exclusive. and therefore *complementary* paths of polity: *autocracy* and *democracy*.

Those Indian Kings of yore who performed the **अश्वमेध** ("horse-sacrifice") and challenged, with a view to vassalage, every sovereign whose territory the dedicated horse set hoof on in his wanderings, were surely but antique editions of our good Emperor William of to-day. Of course there are discrepancies, since the times have changed, and methods with them. Solemn ritual and courteous knightly challenge have given way to boast and threat and quite unseemly, for this is *Kali-yuga*, Massacre; yet the fundamental *idea* remains the same, itself a partial, faulty brain-reflex of that great Archetype, **लोक संग्रह** —the

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* The reader may substitute "notion," reserving the word "idea" for *true* reflexes of the Ideal.

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World-at-One* —which broods over the Human Race, holding us together spite of all until the fulness of the times when *we* shall make it manifest on Earth.

Such is Autocracy—the polity which logically (since every rival is a nuisance) would have but one rule on Earth, and hence one ruler. "Why not I?" exclaim a dozen potentates at once. Just so. And they begin to fight. And the strongest goes on thrashing or humbling the rest until he dies, or has roused opposition strong enough to check or crush him.

Democracy, on the other hand, is the (hitherto local) attempt—somewhat paradoxical, you will admit—to *enforce* by artificial laws, framed and served as a rule by yet woefully non-universal men, an adjustment by mutual *consent* between individuals and groups within the State, and, ultimately, some day, between states themselves.

Such an adjustment *by consent*, in view of the Common Good—as of the limbs and functions in living body—is undoubtedly *the thing*. But to enforce it is obviously te deny it. It must arise spontaneously out of the growth of human minds and hearts and bodies in Truth and Love and Health.

Democracy—or Government by consent—is undoubtedly *the thing*. But alas, Democracy is not yet, nor will it

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* The "Kingdom of God" which Jesus told his followers to pray for. The *Gita* lays more stress on *work*.

लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि (*Gita* iii, 20).

Which I would *now* translate.

"Thou, too, should'st learn to serve, once seen,
The Vision of the World at-One."

Chapter XI (see XI, 13) poetically describes that Vision.

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fully be, for many an age, because Democracy requires Democrats, and Democrats are not exactly easy to find an Earth just now.*

Symbolically, if we represent mankind by a pyramid in course of construction, Autocracy is the endeavour on the part of a (purely imaginary) summit to force the rest of the materials into shape under it. Democracy is the endeavour, on the part of the sundry groups of uncut stones and half-baked bricks (mainly unacquainted with the Architect's intention) to build themselves (and others) into the shape they fancy from below. Quite sound as to *intention*, and ultimately (through age-long progress in experience-wisdom) sure to win; but meanwhile almost as much 'at sea' as to what can actually be done, as the most phantasy-ridden autocrat on Earth.

(*To be continued*).

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* वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ (*Gita*, vii, 9.)

"The One Pervading Self is All,

Says He, the Great One, hard to find."

And even fairly great-souled ones, in the flush of their own realisation, are apt to overshoot the mark in speech and act, forgetting how little others—whom they speak to or write for—can really share the kingdom which is theirs. Read Edward Carpenter's "Towards Democracy"—a message to the many; but, alas, a message *for* the few.

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GURUKULA AS A SYSTEM OF EDUCATION.

By Prof. Mahesh Charan Sinha, B. A., M. Sc.)

Before the advent of the Mahomedans and the Christians, far removed in the historic past, in the pages of ancient history is found the mention of the Rishi Ashrams where the teacher and the taught lived together like the members of the same family, for the purpose of study. Gautam, Kanad, Rama and Lakshman were the product of these Gurukuls. But the idea of these Gurukuls had sunk into such an oblivion that no one could even dream of making a mention of them side by side with any modern Schools and Colleges. Hence at a time when the professional Hindu politicians were vying with each other in getting their Patshalas changed into Schools and Colleges, and the charitably disposed rich men were anxious to get affiliation and Rai Bahadur slips by a single stroke and when every one seemed to believe that in the adoption of the present day University system alone lay the cure of all national ills, suddenly there appeared Swami Dayanand Saraswati on the scene and recommended the revival of the ancient system of Gurukul teaching.

His voice seemed to be lost for a while and even his followers could not carry out his advice—for did not Arya Samajists start a D. A.-V. College and not a Gurukula after the death of Dayanand Saraswati, but perhaps that was a necessary step in the course of evolution and the D. A.-V. College is doing splendid work in its own way. However, among the founders of the D. A.-V. College there were men who did not hold the same view as to the ultimate aim of the College though they all agreed and worked together for the common object of imparting modern education under the Arya Samajic influences. As time passed on a party headed by Pandit Gurudutta

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became impatient and tried to lay greater emphasis on teaching Sanskrit, for in their opinion it was the lack of sufficient Sanskrit learning which decreased the usefulness of the D. A.-V. College.

Among those dissatisfied with the product of the D. A.-V. College was Mahatama Munshiram. He was the only practical man of that time who could foresee that the study of the Vedas, the observance of the Bramhcharya rules and the teaching of the high ideal of devoting one-self to the service of the country, could never find their proper place in any modern Institution. Hence it was that he who practically for the first time made up his mind to give a trial to Gurukul system of education laid the foundation of the Gurukula with only 30,0 0 Rupees.

This is a short history of how the Gurukula of to-day came into existence. Next we will proceed to narrate as to what are the chief features of the Gurukula system of education as it exists, without going into the history of its ideals; for the Gurukula system of education has become an accepted fact, and it is going to live by itself whether the parent at Kangri like the cryptogamic prothallus is allowed to live or not (since the Arya Samaj can not but be affected by the toxin of its own criticism which proves so virulent in cases of its victims) My object therefore is not to discuss the aims of Gurukula Kangri but simply to point out as to what sort of instrument it is in the hands of the Hindus to work out their educational salvation, as compared to other systems prevailing in India at present.

The Gurukula *pranali* as witnessed at Kangri has become a permanent feature of our educational system and signs are not wanting to show that it has found favour with the rich and the poor alike. It is going to live because it has shown the right path to the Hindus who

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were groping in the dark and were led unfortunately by hose whose vision like that of Raja Ram Mohan Roy was marred by the glare of the Western Civilisation *cum*-Christianity.

LOVE FOR RELIGION.

Since the introduction of the English Schools and Colleges it had always been the effort of Christian Missionaries to utilize these agencies for making converts to Christianity, and although they did not succeed in getting any direct results, still they succeeded in advertising their religion to advantage. The best product of the Government—estabished system was of the type of Keshava Chander Sen and Raja Ram Mohan Roy—men who though naturally religious at heart were yet not only Un-Hindu in spirit but marked with a strong bias for Christianity. The religious sentiment of the Hindus in general had become loose owing to the lack of educational organisation long before the advent of the Mahomedans in India. The Brahmins refused to teach the Vedas to the Non-Brahmans, and refrained from explaining the high and lofty character of the Hindu religion, hence the grand philosophy and pure ethics of the Hindus and the sublime code of Manu for the guidance of the daily life of man were a sealed book to the public at large. Thus bereft of the religious administration there was no such active love for their own Aryan religion amongst the Hindus; love which makes cohesion and co-operation possible against a common danger, and makes the high and the low equally interested in opposing the enemy; no wonder then if the Hindu masses were easily conquered and converted by the iconoclast Mahomedans. If the Mahomedans did not succeed in converting the Hindus wholesale it is not because the Hindus made any organised effort to save themselves or tried to make the masses understand their religion better but because Mahomedanism

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carried its refutation with its ownself. It could not stand argument or reason, nor could it satisfy the higher metaphysical needs of the intellectuals. But the most potent defect which could be detected by even a common Hindu peasant was the lack of tolerance and sympathy in the behaviour of Musalmans for humanity in general. Love and sympathy with all the living beings in the universe, including even the animals and plants was preached broadcast throughout the length and breadth of India by the Budhist missionaries as the very marrow of the ancient Dharma of Aryavarta, yet these were the chief elements lacking in the conduct of the thundering Musalmans. The burning of temples and libraries and the slaughter of the Hindu men and women in the name of religion, negatived the effect of every thing that could ever be said in the favour of the Islamic teachings.

The Mahomedans also tried to utilize the Machinery of the Maktabs and succeeded in getting some converts in that way but the method of the sword was carried even in the School room. The attempt to convert such students as Hakikat Roy and Subag Singh by the cold logic of steel and wheel carried the germ of its failure on the very surface, and hence the Hindu mind could never be impressed with the virtue of Islam. The Mahomedans failed to impress or overreach Hinduism not because the Hindus learnt to organise their religion and tried to cement and bring together their co-religionists through any extra effort of preaching and popularising the virtues and the principles of their religion, but because in Islam there was no high morality and no large vision and no catholic compassion born of a feeling heart which is capable of realising the woes and joys of humanity outside the pale of narrow Mahomedanism.

But the appearance of Christianity in the field changed the whole aspect entirely. While some Christians like

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those of Portugal copying the Mahomedan method did convert the Hindus by force, yet the Europeans in general dissociated from the policy of persecution in religious matters and hence persuasion was the method adopted for conversion by the majority of Christians. Men of St. Xavier type adopted the Buddhist method of service and preaching and succeeded in producing an impression in their favour. Their unselfish devotion to religion their purity of life, strength of character, consistence with morality, and their suavity of manners could not fail to create public admiration. They seemed to tolerate discussion and when worsted in augumentation did not try to make up with sword what they lacked in reasoning. While the Mahomedans said "Accept our faith or be slain, as there was no other salvation for the Kaffirs," the Christian said, "If you do not get Baptised, your souls will be committed to eternal Hell, since your religion has no power to save you, so in recommending Christianity we consult your own good." But both were intolerant in fact, both disregarded the law of Karma, both caricatured and scoffed at the Hindus, both traded on the Hindu stupidity and superstition like छूत छात; the result was that while the Mahomedan was dreaded, and avoided the Christian was tolerated and befriended. While the Mahomedan and Maktabs were associated and haunted with the memory of Hakikat Roy and Subag Singh, the Missionary Schools were not only considered free from this taint, but were actually welcomed * by the Hindus.

Many a young Hindu stripling was baptised in the School room, but since the methods were not Islamic, the

* A Welcome which still lingers where the Arya Samaj is weak, since a few months ago a large deputation of the Hindus waited on the Christian Missionaries at Multan to open a College there to give them education.

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obtuse-headed and short-sighted Hindus took no notice and were off their guard. The result was that while every thing appeared smooth on the surface, a havoc was brought about internally. Thousands of youngmen who attended Christian Schools and Colleges were not only impressed with the Christian virtue of charity and faith which actuated men to come from distant countries for the sake of educating even the heathens, but were also imperceptibly turned lukewarm towards their own religion. A complete boycott of Veda, Smrities, Darshanas, and Shastras, Ramayana and Mahabharta, a perfect taboo of the lives of Hindu incarnations and saints, a total absence of the atmosphere of appreciative spirit towards the ancestors of the Hindus, and in many cases a persistent denunciation of every thing Hindu, all combined in an unmistakable manner to produce religious atrophy and a cynical indifference on the part of the Hindu youngmen. Such an atmosphere, was entirely unsuited to create any national or racial sense of healthy, self-respect without which no patriotism or strength of character can ever be developed. The product of these schools was not open Christian convert, but it was much worse—it was anti-Hindu. The Japanese worshipped the spirit of their ancestors, but the Hindus found nothing except foolery in everything, their ancestors recommended or established. Such a system of education naturally sapped the spring of action and initiative on the part of the Hindus and made them only selfish job-hunters and imbecile quill-drivers. The canker of scoffing and indifference began to eat into the heart of Hinduism. The young Hindus who were allowed to grow unaware of the grandeur of the Vedic Dharma and in complete absence of all opportunities to develop love, respect, and enthusiasm for their own religion, naturally leaned towards Christianity and spurned Hinduism. Men like Raja Ram Mohan Roy, who according to Mr. Chintamani,

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the editor of the *Leader*, the guide and philosopher of Allahabad and the ideal representative of the educated Hindus of U. P., was a greater man than Dayanand Saraswati, began to advocate Christianity and denounce the Hindu Dharma and civilization publicly. The Raja said that he refrained from embracing Christianity openly only to render a greater service to Christianity as with his wealth, position and expert knowledge of English he could demolish Hinduism the more effectively. The Hindu. less system of education went on multiplying the wolves in sheep's garb, who began to rend the very sinews of Hindu religion more pitilessly than ever. The ranks of Christian converts were filled with innumerable recruits and it appeared for a while that the followers of the Vedic Dharma would soon be put out of existence.

Under these circumstances when the Hindus were trembling with disappointment and dismay, the saviour appeared on the scene, " Go back to the Vedas, revive the old Aryan civilisation, follow the footsteps of ancient Rishis and Munis, revive the Gurukul *pranali* and then as the day follows the night shall defeat be changed into victory" was the message of Dayanand. Lala Munshiram heard the message, and carried these lessons into practice. He created a home for young boys where they were surrounded by a strong religious atmosphere, were taught by men who believed in the wisdom, talents and scholarship of their forefathers and the truths of the Ancient Aryan religion, who believed in the old Aryan civilisation, in originality, in self-confidence, self-sufficiency and self-discipline.

The atmosphere of the Gurukula Kangri is such that even the cynics and the blind believers of the West begin to recast their ideas and turn a new leaf. The silent influences which operate upon the minds of young boys are such that even Junior Brahmcharis are infused with an enthusiasm

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for the past to a degree unequalled and unrivalled anywhere else in India. The wisdom of having a man who t' oroughly believes in the Vedic Dharma, Vedic past and Vedic future at the head of a Hindu Institution is fully demonstrated in the Gurukula. Sir Theodre Morrison once surprisingly asked while visiting the Gurukula, how was it possible for the Gurukula students to take such an active interest in religious exercises, when at Aligarh in spite of his endeavours the boys took no interest. The answer is plain, it is so because Sir Morrison himself did not believe a jot in the religion whose protector he was appointed to be. A European Principal at the head of a native Institution however sympathetic can never instil in the minds of the boys, a spirit of faith, devotion, and love for a religion which he believes to be false.

The M. A. O. College has failed, the Hindu College has failed, and the proposed Hindu University which is initiated only in imitation of the Aligarh Seminary and has willingly appointed a non-Hindu as its sole guide, arbiter and master shall equally fail in turning out men steeped in deep religiousity but the Gurukula system has not, and shall not fail in turning out men who will have positive love for their religion and an active interest in guarding and advancing its cause.

For turning indifferent, unenthusiastic, inactive mass of Hinduism into a living, hopeful, active and enthusiastic reality, Gurukula system has proved itself to be the best that could be conceived under the circumstances. While in other schools and colleges every effort to teach religion effectively has resulted in repeating empty prayers or better in mere self-complacent mockery, Gurukula alone stands as an oasis to prove how religious education can successfully be given with secular and scientific teaching of the modern times.

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Reforming Varan Vivastha.

Individual egoism, narrow sectarianism, lack of larger patriotism and materialism, paved the way for the Mohemedan conquest of India. The false philosophy of the nothingness of the world and the tendency on the part of the noble minded to leave the world and to go to the jungles, rendered easy the consolidation of the Muhammadan Empire.

The Universal practice of the Hindus to give up the household, to sacrifice all worldly ambitions, to torture the body for attaining peace and realisiug God denuded them of the best men that could save Hindu honor, Hindu religion and Hindu independence. Men whose compassionate heart could feel for the agonies of the starving widows and orphans, men who could sacrifice everything to save the ancient Dharma and civilization, intact men who had the stamina to stand against odds, who had the endurance to suffer innumerable tortures and afflictions, men again who had the indomitable and imperturbable will were the very persons to abandon their homes, their relations and their country like a deserted village to be managed by inferior and mediocre souls at a time when their presence and unparalleled sacrifice were wanted most. Under the false notion of finding peace in the jungle and realising God by distortion of body instead of finding peace in a contented mind and doing one's best to save one's fellow men and realise God by establishing his law on earth, what a crime against our race was committed.

At a time when there was none to point out that even Gautam Buddha could not escape punishment for sending the best blood of his kith and kin into the jungle, for History records that large majority of the noble citizens, officials and relations of prince Sidarth including his younger brother and his minor son, renounced the world to become Bhikshus. The result was that Kapilvastha had to

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suffer terribly for their indiscretions ; since Ajatshatru. the prince of Rajgrihi, who outwardly helped the Bhikshus soon after the death of Budha sacked Kapilvastu, plundered the city, massacred the citizens and carried off the sisters, the nieces, the aunts and the relatives of the great Budha himself as captives ; not letting alone from pillage and destruction even the palace where the Angel of Peace and the Light of the World was brought up. What an awful lesson !

Well might Ajatshatru have plundered Kapilvasthu in the lifetime of Buddha, for what had he to fear from an ascetic who had renounced the world to deliver humanity from its woes. Ajatshatru had not the courage. He waited for the opportunity until Buddha's death—why, because he feared lest the prince of mercy who was anxious to overcome death and disease, to which all humanity is subject, should not also become anxious to save the innocent men and women from the dreadful sword of the invader and try to overcome the kings and rulers by justifying war for securing peace and by teaching men the virtue ofdefending theirselves, their rights, their Dharm, their homes, their liberties and their fellowmen too weak or too poor to defend themselves against injusttice and to organise righteous co-operation against unrighteous combination. Had Buddha heard the piteous moans, of the plundered inhabitants, the heartrending groans of the wounded, the bewailment of the widowed women and fatherless children, suffering for no fault of their own, his merciful heart would have melted with pity and surely he would have added one more commandment to his *ashtang marag*, by laying down that the saving of the individuals, of the communities and of the nations from ruin, plunder, injustice, and tyranny, and administering mercy to the weak by protecting their lives, families, and properties against the terrible oppressor

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was as much a part of duty and Atam-tyag as leaving the throne for the jungle and advocating mercy for plants and animals.

When no one was left to point out that the attempt to reform society in the midst of the opposition of the very people for whose good the reform is meant and the effort to teach people to be free require greater sacrifice of the worldly ambition and abnegation of self than any sacrifice involved in betaking oneself to a snug corner in the Tapoban of the Himalayas ; when there was no one to teach that it was infinitely greater sacrifice to be under the pinch of hunger and family difficulties than to leave the world and become a Sadhu and that to suffer wrong personally every moment and to see those near and dear suffering for the sake of one's own *Vrat*, and yet to trample temptation, to endure suffering, to persevere under difficulties and carry on the work of God, of truth, and of Vedic Dharma is a far greater sacrifice than a mere resort to the jungle ; when there was no one to remind that it was the absence of this sort of right sacrifice which enabled the deadly bacteria so enimical and foreign to Vedic Dharma and Vedic civilization to find a lodgement in the country of the Angas, right then Swami Dayanand's gifted vision enabled him to see all this clearly. He laid a greater stress on the right performance of the duties of the four Dharmas —Brahmin, Chatri, Vaishya, and Shudra, respectively.

The Gurukula system of education therefore lays greater emphasis on the right conduct of the people in the several stations of life they choose for themselves or are by nature endowed to fill with greater aptitude and ability. Therefore in Gurukula while every one of the Bramcharis is expected to love truth and dharma, to be true to his race and country and take the *Vrat* of serving the

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best interests of his people, they are free to choose their own course of action as long as they honestly and conscientiously discharge the duties of any of the four Varunas in which the work of this Universe has been divided by Brahma. Living entirely for the good of others, the life of plain living and high thinking. the life of deep scholarship, and of parupkar, the life of a Brahmin who tells the truth at any cost and has no self-interest to serve, or living the life of a Kshatriya who protects the weak and the oppressed with all the strength of his body and mind ; or even living the life of a Vaishya who nobly earns money and supports the Brahmins, or even of the honest, faithful and conscientious servants and helpers of the other three are the four ancient Vivasthas open to every Arya and equally to a student of Gurukul, emphasis is laid to produce Brahmins but if there are some who can serve the cause of Dharma and Desh better in the capacity of Vaishyas, Kshatriyas, or Shudras, they too are welcome to it.

In any case it is to be remembered that they will be entitled to the name of the Varan according to *Gun, Karm and Swabhawa* and not merely for the shadow of a name which is given by birth or is attributed to people who happen to be in a particular profession.

BREAKING BARRIERS OF SUPERSTITION.

While the Hindu mind is naturally catholic and tolerant and is most amenable to argument, its different systems of philosophy and Darshanas having long before prepared the national receptiveness for argument, logic and a sense of appreciation for everything put in the form of syllogism, its inherent weakness, at the same time, has ever been a lack of activity and b dness which enable individuals and nations to put into actual practice the conclusions drawn from a long enquiry. For instance, it did not take long for the Hindus to understand that the fraternity of

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Islam and its proselytizing zeal were the chief planks of its strength and they could equally feel the necessity of the Laws in their own polity, but none of them could ever muster courage to introduce these features into Hindu Society. The fear of excommunication, of taunts, and of ridicule weighs much greater with the Hindus than the fear of actual death and open enmity.

What to speak of advocating and introducing reform, the inherent weakness of the Hindus is so great that they can not depart from even such ancient usages and observances of society as form no real part of religion but are the outcome of mere local practices and prejudice. The Hindus may change their beliefs, and convictions and may even proclaim them from housetops, they may believe in the pervading oneness of God and Soul and therefore in the perfect equality among men but dare not dine with a low caste brother, however indispensable they may consider it to be for national unity. Extreme openness in the direction of thoughts and extreme narrowness in action, have resulted in credulity and hypocrisy from top to bottom. The very men who resort to hotels, etc., use European drugs, drink Municipal water and Mohamedan ice lemonade, eat English biscuits and Christian cakes, come forward to oppose those who would break the barriers of caste, The howl of opposition raised against the reformer is so great that even the most intrepid heart is cowed down before it.

Even Raja Ram Mohan Roy who, according to Mr. Chintamani, the editor of the Allahabad *Leader* was a greater man than Dayanand, had to request Mr. Adam, Calcutta Missionary, that "he should have some refreshment, but that before it was brought and he partook of it, the servants should be sent away, since if they had seen him eat under Adam's roof they would have bruited abroad that he had lost caste." Similarly when the Raja was in England he gladly accepted private invi-

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tations to dinner but was averse to join public dinners for fear of the publicity involved in the act, and its effect on his position in India. Imagine! Raja Ram Mohan Roy who openly subscribed Rs. 5,000 to organise Christian Mission in Calcutta, who wrote to a Baltimore American missionary that "he was anxious to support them, even at the risk of his life, since the doctrines inculcated by Jesus and his apostles, were entirely consistent with reason and the revelation delivered by Moses and the prophets, and who in another letter hoped that the period would be accelerated when the belief in the Divine Unity and in the mission of Christ will universally prevail," imagine Raja Ram Mohan at whose approval and sanction Revd. Dr. Bryce in 1844 petitioned the Church of Scotland to direct its attention to British India as a field for missionary exertions, on the plan that is now so successfully following out," Ram Mohan who could publicly associate himself with Christianity so much so as to say in a public lecture in London,—"With respect to your faith I may observe that I believe in almost all the doctrines that you do, common sense is always on your side, your success sooner or later is certain," imagine a man who publicly could easily revolt from the most vital points of Hinduism, yet not having the courage of breaking loose openly from Chanaka system, for the fear of those very persons whom he wanted to reform. Ram Mohan wanted to purge Hinduism of the impurities and obstructions which stood in the way of the smooth working of its social machinery but committed the mistake of trying to do it with the help of Christianity and without the aid of the supreme Hindu lever, the Vedas.

The genius of Swami Dayanand lay in avoiding this very fateful pit. Contrary to the notions of many a reformer he based the salvation of India not in relinquishing but grasping the ancient Vedas yet more firmly. He fought the Brahmanical army with the very weapons which had baffled the past reformers. His originality

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and character lay in prescribing the very same remedy which the short-sighted reformers rejected or simply laid a side. The rigour of caste system was the eye sore of all reformers.

But. how to break caste system without departing from Veda and Smritis, how to enlist the sympathies of the main Hindu population and yet to adapt oneself to modern conditions, how to win not only the support but even the respect of the orthodox section and yet to free them from the Brahminical superstition was a problem left unsolved by the reformers of the past. Dadu, Nanak, Ramdas, Kabir and others tried to solve this question but they could not hammer Brahmanism without setting aside the authority of the ancient Scriptures, or at least being indifferent to it.

To influence the students of Gautam and Kanad, Vyasa and Jaimani, by simply presenting them the elemental modicum of Mahomedanism and Christianity was to pierce plate iron with pistol balls. It required a Rishi to interpret a Rishi, in a Rishi-like way. Swami Dayanand filled the place; his interpretation of the Veda was wonderful, his faith was unconquerable. He had no necessity of forging new arguments, introducing new prophets, calling in the aid of new missionaries of Arabia and Europe ; but met Brahminism with greater Bramanism. By simply removing the obstructing dross with his energetic blows, he showed the immense wealth of light that lay hid beneath the entangled and horny surface of the untouched, but wrongly maligned ancient Veda. He reached the fountains of such sacredness that could save not only the Hindus but purify the whole world. On the authority of Veda he restored ancient Aryan equality and Lo, to-day we find that the Hindus cannot only recover their brethren from Christianity but can actually admit others into the Vedic fold without losing their caste, reputation or even the good opinion of the fellowmen. The new dispensa-

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tion taught that to be a Hindu the only thing needed was the faith in the Vedas, faith in Gayetri, love with the Hindu race and Hindu literature and not outward conformation to the caste rules and with the system of Chauka. That the teaching was successful is vain to point out; the success of Shudhi movement outside the Samaj circle is a sufficient proof of its success.

It may be said that the Brahmus and the Khalsas are equally successful in overcoming Chauka system. True, but they do so at the risk of being sent adrift from the main body of the Hindus. But the Gurukula Brahmcharis are regarded as genuine Hindus and even good Brahmins by the Hindus themselves. The Brahmcharis of Gurukula, though not caste-ridden, are not regarded un-Hindu or unclean, or outcastes even by the orthodox section of the Hindu community, on the other hand I have seen some of the staunhchest Sanatanists welcoming them and treating them as Brahmins. The Bramhcharis may get in the same Chauka, or on the same table with the Mohamedans and Christians, they may have a non-Brahmin as their fellow Bramhchari, and may employ a low-caste cook; the public may know all this but such is the momentum of their Bramhcharya, such is the force of their faith, such is the depth of their love for ancient scriptures, for Aryan civilization, liturature, and history, and such is the zeal for the Vedic revival as crush all doubt and opposition. Gurukula teaches such a self discipline, such a patriotic devotion and such an observance of Aryan daily Sanskars that even the most orthodox Brahmin dare not call their purity or credentials in question.

When the antagonistic carping Sanatanist finds that the students of Gurukula perform their Sandhia and Havan zealously and speak of their ancient Dharm with a fervour that is not to be found amongst some of themselves, he is automatically snubbed by the voice of his own

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conscience which points him out the utter unfitness of an impracticing soul for finding fault with one who practices, believes and is sincere.

That the Hindus should instinctively love and respect the Bramhcharis of Gurukul and be prepossessed in their favour is not a thing to be overlooked. To have acquired such a favorable access to old orthodox Hindu heart is not a small gain. That the Gurukula is the only institution which can reform the Hindu Society on approved lines is beyond doubt. It has solved the problem of छूत छात so smoothly and clean as could not be solved by the teachers of the past, and is not being solved by the reformers of to-day anywhere else. The Hindu race can never acquire the place due to it under the sun so long as it is not welded into one nationality, and nationality can never be formed as long as castes and their iron rules are not broken; but they can never be successfully and willingly broken without following the Gurukula system of education, which breakes castes and yet preserves and intensifies the best that is in Hinduism. Government Schools and Colleges can not help the reformers in this direction not can the Hindu University be of much avail, try it as much as you will.

Solving the Problem of Intermarriage.

It is not inter-dining alone, but something still more important that Gurukula system of education is achieving. Every one knows that in Gurukula high caste and low caste students are given equal treatment, they eat together, live together, study together, play together, worship together and sleep together. They have to observe the same Bramhcharya rules and undergo the same training.

The lodging and boarding of the low caste boys along with the high caste boys has not deteriorated the high caste in the least, on the other hand, some low caste boys

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have beaten record in study and good conduct. A knowledge of these facts has naturally changed the opinions of good many orthodox Hindus as regards intermarriage. I heard once a high caste Brahmin saying that he would gladly give his daughter in marriage to any of the Gurukul Bramhcharis irrespective of caste, as he was convinced that the students of Gurukula were certainly as good Brahmins as he himself was, perhaps, in a sense better, since they performed their religious observances better than many Brahmins themselves. Thus one more problem is likely to be solved through the agency of Gurukula

Developing Mother tongue.

Besides fostering and inculcating Vedic Dharm, and facilitating social reform, Gurukula system of education is practically solving the problem of making Hindi the medium of instruction and employing it as a vehicle of the highest thoughts.

Almost all the preachers of Dharma and advocates of reform have experienced the difficulty of language in the way of parchar. Because while Sanskrit has ever been, and still is, the medium of learned discussion in Hindu India, unfortunately, there has always been a lack of some common popular form of speech. The founders of the different sects of India anxious to preach their doctrines or मत (mat) were generally ignorant of the importance of uniformity of language in the structure, well being and general economy of a nation. They took hold of any old dialect current in the province they happened to be in and thus gave an impress of sanctity to several vernaculars which but for their patronage should have died a natural death. Gurmukhi is an instance of this kind. Guru Nanak, Guru Ramdas, Ram Krishna Parmhansa, and a host of other religious leaders were instrumental in giving permanence to Marhati Gujrati, Panjabi and Bengali,

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When Swami Dayanand began preaching there were 347 dialects spoken in India and the question of choice of language was before him just as it had been before others. Dayanand was a religious philosopher but he was not a small political thinker. Dayanand was a Gujrati, but he was not a provincial pedant but a large-hearted patriot. His wide travels in India led him to believe that of all existing languages, Hindi was the only possible medium of speech which could properly and actually be recognised as the *Lingua franca* of India. He therefore setting aside Gujrati wrote Satyarth Prakash in Hindi and gave currency to the idea of making Hindi or Aryabhasha the modern *lingua franca* of Bharatversh.

The Arya Samaj picked up the note and it was the Arya Samaj papers of the Punjab and the U. P. which created the Arya-Urdu style of writing now current in the Hindu papers of Lahore and elsewhere. It was done long before the Nagri Pracharni Sabha of Benaras and Malvyo-Hindi agitation of Allahabad came into existence. But inspite of the Arya Samaj, the Nagri Pracharni Sabha and Pt. Madan Mohan Malaviya, the progress of Hindi was slow and limited and the general charge against it that there were no solid books worth the name, which could be taught in schools and colleges side by side with their English Sister books, and no Hindi books that could be read at home in place of English books by people desirous of acquiring knowledge through the mothertongue stood unrefuted as before.

But Gurukula has once more come to the rescue. Mahatma Munshi Ram may well point out with pardonable pride that the oft-repeated weakness of Hindi has at last been removed and here at Kangri least there is high class College teaching from the first to the fourteenth class, literature, prose, poetry, Arithmetic, Geometry, Algebra, Mechanics, Drawing, Geography, History, Politics, Economics, Philosophy, Chemistry, Physics, Electri-

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city, Botany, Agriculture, Biology, Bacteriology and Medicine, one and all in Hindi, and there is not a subject mentioned above, the text book whereof is not available in Hindi, either in print or manuscript. Thus the deficiency of suitable text books in Hindi and the lack of efficient professors capable of teaching in Bhasha have been made up. Thus the difficulty which supplied an excuse to the lukewarm members of the Hindu University, to advocate the adoption of English as the medium of instruction in the Bhariya Vishwavidyalya of Benares, and automatically sealed the lips of Arya Bhasha advocates, has at last been overcome and the Gurukula to-day stands as a tower of strength and hope to cheer and vivify those whose heart burns with love for their mothertongue, whose thirst for seeing a united India in a common speech remains unquenched and whose longing for the triumph of Hindi is waiting for a response. The professors of Gurukula have brought out text books on scientific subjects such as evolution, Chemistry, Botany and Electricity, the like of which is not existing in any other vernacular current in India, including Bengali, Marhatti and Gujrati of course. The success of the Gurukula in this direction in due to the invincible faith of the teachers and the taught in the ultimate victory of Arya Bhasha and to the knowledge of the fact that they themselves have a duty to perform to Hindi, irrespective of the whims and the moods of the Departments of Public Instruction.

Combining Culture with Sanskrit.

A few weeks ago, I was much amused at seeing a paragraph in the "Leader" which, in connection with the All-India Sanskrit Sammelan shortly to meet at Hardwar, said that the students of Sanskrit were generally pedantic and uninformed and hence it was time to modify the method of Sanskrit education in such a way as to make them cultured and educated in the modern sense of the word. In

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this respect again we may without fear of contradiction say that Gurukula method has succeeded; Sanskrit is a compulsory language at Gurukula and is spoken as freely at Kangri as English is spoken elsewhere. The Sanataks are therefore Pandits in this sense, yet these Pandits are more informed than many a graduate of your affiliated colleges and except in dress are as much cultured. Gurukula system therefore is a model which teaches how to combine modern culture with pure Sanskrit studies.

Conclusion.

There are many other strong points in Gurukula system of education which are worthy of note, but space forbids any further writing and I may rest contented with the conclusion that for fostering the study of Vedas, Shastras and Smrities, for instilling youngmen with Arya spirit, and love for Aryan civilization; for advancing the cause of Sanskrit education and Bramhcharya—ashram; for reforming Varan Vevastha; for helping the cause of reform by uprootlng early marriage and Chauka-system; for encouraging inter-dining and inter-marriages; for advancing the cause of Arya Bhasha and Hindi medium of instruction, for encouraging the growth of residential system, and the spirit of self-help; for bringing the teacher and the taught, the examiner and the examinee into closer sympathetic touch, for assimilating the best that is in the West with the best that is in the East by a process of voluntary selection and elimination; for removing the disabilities, and difficulties to which the boys are subject in the ordinary schools; and lastly for turning out men whose greater ambition will be to serve their Dharm and their Desh with a spirit of love and devotion, Gurukula system of education is the only pillar of light.

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DAYANAND AS AN EDUCATIONIST.

Being the 6th Section of the 7th Chapter of Professor Tara Chand's Life of Swami Dayanand.

Busily engaged in writing the various useful books, and running up and down the country for preaching, Rishi Dayanand also took care to teach pupils whenever he could get them. Taking into consideration his many engagements we may without the slightest hesitation call Dayanand a practical educationist. Had he been wholly devoted to Education, he would have undoubtedly been one of those who have been greatest 'doers' in the educational world. His love for his pupils was in no way less than that of Pestalozzi; (278) his enthusiasm too can be favourably compared with the zeal of that great educationist of the West. As an organiser Rishi Dayanand, however, was superior to Pestalozzi. He started several Pathshalas (schools) in various places, under his guidance. Inspite of innumerable difficulties which in the case of an ordinary mortal would have been insurmountable, Rishi Dayanand saw these Pathshalas working for a pretty long time. Unfortunately, however, he failed to come across men who could understand and sympathise fully with his ideals. This fact ultimately succeeded in putting an end to those beautiful schools. However, it should be remembered that during the time that the Pathshalas existed, they served a very useful purpose. Some of our best Pandits have been the product of these Pathshalas. The names of some of these are given by Pandit Lekhram in his 'Life of Swamiji.' Besides instituting these Pathshalas, the Rishi sometimes gave instruction to casual

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(278) For an example of his love for his pupils, see Pandit Lekh-Ram's Life of Swamiji P. 779.

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pupils. Amongst these were some very great men. As an illustration the names of Hemchandra Chakarbarti, Maharana Sajansing, Maharaja Nahirsing and Luxman Rao Deshmukh may be mentioned. The progress that some of these pupils of that great master made, in learning various Shastras, testifies to the success of Rishi Dayanand's method of teaching (279).

In addition to being a 'teacher' the Rishi was an educational philosopher. He was great both as a doer and a thinker. He has not written any treatise on edution. But being an all-sided reformer, he treats of the subject in his various writings. Busy as he was with his multifarious duties, it will be too much to expect him to give us a detailed theory of education. Yet those who carefully read his writings would be struck with the general theory of education which he propounds. As with Pestalozzi, so with him there was no hope except in education, to rescue men from degradation and misery. That this is in fact his view, can be clearly seen by even a superficial reader of his great book the Satyaratha Prakasha. In several places does he ascribe the present condition of the people of Ind to the neglect of higher education and he forcibly points out that the only way of making men happy is to give them proper education (280) Lover of humanity. Dayanand, who with full conviction believes education to be the means of bettering the state of mankind, emphatically states that it is the duty of every father and mother to educate their children. In support he quotes the following from Chanakya : "That father is an

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(279) For instance in about 8 months, th Maharana familiarised himself with the more important subjects of six Shastras three chapters of Manu and some portions of grammar.

(280) The Satyartha Prakasha Chap. III P. 73 (Hindi 9th. Ed.)

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enemy to his child, that mother his foe, who do not educate him. In an assembly, he (the child who is not educated) looks like a crow amongst the swans." (281) He does not stop there. But on the authority of the great Aryan law-giver, Manu, he desires a king to encourage the educated men every way. He states, that by so doing, the country shall progress and advance in civilization. (282) He further encourages all to work sincerelly and strenuously in the cause of education by telling them that of all the gifts that a man can bestow upon another the one of knowledge is the highest. (283)

To Comenius is said to belong the credit of demanding education for all irrespective of sex, caste or creed. But here is the Rishi of the 19th century demanding education for all on the authority of the following Mantra of the Yajur Veda : "I (God) have given this word (revelation) which is the word of salvation for all people, Brahmans, Kshatryas, Vaishyas, Shudras and Ati-Shudras." (284)

Rishi Dayanand believed not in caste by birth. He, therefore, is prepared to give an opportunity of reaching the highest rung of ladder to every human being. (285)

The education for woman is considered highly necessary and its need is supported by very strong arguments. The objection of the orthodox is met by quoting the following *Mantra* from the *Atharva Veda* : "Just as boys acquire sound knowledge and culture by the practice of *Brahamcharya* and then marry girls of their own choice, who are young, well educated, loving and of like temperaments, so should a girl practice *Brahamcharya*, study the *Veda*

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(281) The Satyartha Prakasha Chap. II P. 31 (282) The same Chap —p. 155

(283) Ibid Chap III, p. 76. (284) Ibid Chap III, p, 74.

(285) The same Chap, IV P. 88.

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and other sciences and thereby perfect her knowledge, refine her character, and then give her hand to a man of her own choice, who is young, learned and loving." (286).

Dayanand does not stop with a demand for 'education for all.' He goes a step further. He wants that education should be compulsory for all. Writes he: "Both State and society should make it compulsory to send the children to school after the 5th or 8th year. It should be a penal offence to keep a child at home after that age" (287)

Compulsory education without being free may be a source of mischief to many. It may cause misery to many poor parents. Dayanand understands this well. Hence he desires that education should be free for all. Not only this! According to Swamiji's system students should not only be exempted from fees, but they should be fed, clothed and supplied with books, and other necessaries from the funds of the institutions. For this purpose kings are enjoined to help all educational institutions with funds from state treasury. (288) Besides all house-holders are required to consider it their bounden duty to give a part of their meals every day to *Brahamacharins*. This system has many and far-reaching results. In the first place it puts an end to all artificial distinctions between Brahmins and Shudras, princes and peasants, the rich and the poor. It gives an opportunity of according the same treatment to all. And this is what Swami Dayananda demands in the following words: "All scholars should be treated alike. Be they princes and princesses or the children of the beggars, all should practise asceticism." (289)

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(286) Satyartha Prakasha Chap. III, p. 75.

(287) Do. p. 33.

(288) Do. Chap., VI p. 155.

(289) The Satyatha Prakasha, Chap. III, p. 33.

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This equal treatment gives an opportunity to those who are born with silver spoon in their mouth to realize and feel the difficulties of the poor. This creates great sympathy and love between the rich and the poor. The result of such a system may be seen in the lasting and constant friendship between Shri Krishna, the king of Dwarka and Sudhama the poor ragged Brahmin.

In the second place, the system creates a sort of mutual help and co-operation between the various elements of society. Every householder gives some food to some Brahmchari. This is his religious duty. As such every body would perform it with greatest pleasure. The result would be that men would love children of whole community as they would their own children. The system would yield all the benefits of Platonic system without its evil results.

At this stage Dayanand's ideal of education may be studied. What does he mean by 'Education?' Swami Dayanand wanted to make men happy on earth. For this it is necessary that the society should be remoddled. But individual improvement should precede the social improvement. This Dayanand clearly lays down in the 6th principle of the Arya Samaj. Now it may be asked: "In what does the individual improvement consist?" Dayanand answers the question by stating that the body and the soul of the individual should be developed. (290) He futher lays down that every human being, morning and evening, should pray unto the Almighty to grant him or her a vigorous healthy and long life and a soul free from all evil desires and passions, possessed of a keen intellect. (291) He then adds that men should endeavour to get that into their possession for which they pray; else the prayer

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(290) The 6th principle of the Arya Samaj.

(291) See his Pancha Maha Yajna Vidhi.

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is useless. (292) From this it is clear that Dayanand by education understands the development of both the body and the soul. This reminds us of Plato's definition of education.

It should be remembered that Dayanand himself a fully developed man could not but preach this high and noble ideal of education. He emphasises it as much as possible. In many places in his writings the idea is bit by bit developed and clearly brought before the reader. Body according to him should be so developed as to be used by its possessor very easily in every work. (293) This idea of his brings to one's memory the following words of Prof. Huxley....." that his body is the ready servant of his will and does with ease and pleasure all the work that as a mechanism it is capable of." Similarly with Prof. Huxley he holds that the passions of a truly educated man should be trained to come to heal by a vigorous will and that he should be a servant of a tender conscience. (294) He also believes that the mind of an educated man should be stored with the knowledge of the nature of things around him and that the educated man should be able to make proper use of things for his own benefit and that of others, (295) But while desiring the development of all the faculties of man, Swami Dayanand like unto Pestalozzi puts the moral and religious education first. To him the man who is not moral, inspite of his education is worth nothing. (296) On this account he lays down that the teacher should so behave as would

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(292) The Satyartha Prakasha, Chap VII p. 194.

(293) In the Satyartha Prakasha, Chapter III, he prescribes Tap (ability to bear difficulties) as an essential for a man. See also the Sanskara Vidhi Vedarambha Sanskara.

(294) Satyartha Prakasha, Chapter III, p. 45.

(295) Vyahavar Bhanu, p. 4.

(96) Satyartha Prakasha Chapter III, p. 46.

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influence the student to be 'learned, good, humble, true, religious..... ...' (297).

Dayanand also believes that the development of body and soul mutually affect each other. According to him a sound body is necessary for having a sound mind. He also with Rousseau believes that 'passions find lodgment in effeminate bodies.' According to him a good intellect is necessary for having good morals. Indeed no body can differentiate between right and wrong, unless possessed of a good intellect. In his immortal book, the Satyartha Prakasha, he states, "By the increase of the bodily strength and activity, the intellect becomes so subtle that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the reproductive element in the human body which in its turn produces self-control, firmness of mimd, strength, energy and acuteness of intellect." (298).

Such then is Dayanand's ideal of education. He has pitched his aim as high as possible. With this ideal before him Dayanand gives a serious thought to the educational machinery. It is believed by all great educationists that in the education of children mother's influence is the profoundest. "No mother, no child" says Rousseau. Pestalozzi most earnestly addresses himself to mothers to show them the great power that they wield in the education of their children and states, "The mother is qualified and qualified by the Creator Himself to become the principal agent in the development of her child." On this account Comenius makes mother's breast to be school for infancy. Swami Dayanand is conscious of the mother's influence. He writes in one place that mothers make the children. The very second sentence of chapter II of Sat-

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(297) The Vyahavar Bhanu p. 10.

(298) The Satyartha Prakash, Chapter III, p. 36.

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yaratha Prakasha runs as follows : " Fortunate is that family, extremely lucky those children, where mother and father are educated."

Believing in the mother's influence, Dayanand, however, unlike Comenius, does not make mother's breast the first school for the child. He goes deeper down into the subject. He seems to believe that " teaching and preaching education (in the narrow sense of the word) and co-association can mould the superficial character of man only but one thing that can strike at the deeper root and more permanent character is heredity." Hence he lays the firm foundation of education by inculcating national and scientific marriages at an advanced age. (299) Those men who are diseased or any way unfit to produce and bring up healthy children are debarred from marrying. Next it is considered a very serious affair to usher into the world a human being like ourselves. The parents are, therefore, required to carefully observe the law of periodicity. (300) Besides, they should see that they take pure and nourishing food. When meeting in a conjugal embrace they should harbour good thoughts and pure feelings, so as to leave a deep impression on the mind of the child that is to come into the world. After conception throughout the period of pregnancy the mother is enjoined to follow a set of strict laws. She is to abstain from food that would harm in any way the unborn child ; she is to avoid all those movements that may be injurious to the embryo. All evil thoughts and desires are to be shunned. On the other hand, she should take to those habits of life which would quicken the development of the embryo and leave upon it impressions of good and noble feelings. (301) Swami Dayanand, during the period of pregnancy

(299) The Satyartha Prakash, Chapter IV and the Sanskar Vidhi Vivah Sanskar,

(300) Satyartha Prakasha, Chapter II and IV the Sanskar Vidhi Garbhadan.

(301) *Ibid.*

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requires two *Sanskars* (lit Methods of purifying) ceremonies to be performed. These are performed at particular stages of the development of the embryo and are based on certain scientific principles (302).

With the birth of the child is reached the next stage in its education. Now the " school of Infancy " of Comenius plays its part. The entrance of the child into this school is solemised by certain ceremonies. One part of the ceremony consists in the repeating in the ear of the child the expression ' Vedosi ' (Thou art Veda) and writing on its tongue ' Om ' (the holiest name of God). (303) From the birth on to the fifth year of the child, it receives education directly from the mother. During these five years the child is expected to learn how to speak with proper accent, to walk gracefully and to do such other things in a suitable way. As the child grows older and able to understand things, it should be taught the proper way of talking and behaving towards its superiors and equals (304).

Rousseau desires the father to see to the training of the child whom its mother has suckled. Swami Dayanand realizes the importance of father's influence on the child. Hence with the fifth year the child is entrusted to the father's care. Now the mother's position is secondary. During this period Swami Dayanand wishes the child to be constantly by the side of the father, to observe things around him. The child is also expected to learn such practical and useful things as the proper method of chewing food, of drinking water, of walking on the way, &c. The father should also teach the child the simple reading and writing of the mother tongue. This idea of Rishi Dayanand closely

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(302) See the Sanskar Vidhi, p. 45—51 and supra section.

(303) The Satyartha Prakasha, Chapter II and Sanskar Vidhi Jata Karma.

(304) Do. do Chapter II, p. 25.

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resembles that of Comenius who lays very great emphasis on the study of another tongue. Dayanand then states that if possible some other language may also be taught to the child. During this period we are told by Frosbel that the verbal memory of the child is very sharp. Swami Dayanand knows this and therefore advises the father to make the child commit to memory Shlokas bearing on moral subjects and Sutras of Grammar and other books. This saves the waste of memory which may occur if child is left without work altogether (305).

The commencement of the eighth year marks the beginning of the school education (306), The entrance of a student into school is to be celebrated with great solemnity and awe. For three days the student is to take a particular kind of food only. He is then on an auspicious day brought face to face with his next Guru—the Acharya (teacher). A great ceremony is to be performed when all the relations and friends of the family are invited and when the teacher after getting several promises from the new pupil invests him with Yajnapavita (sacred thread). On the next day another ceremony called Vedarambha (beginning of the Vedas) is to be performed. The child now puts on the dress of a Brahmachari and stands in great reverence and awe before his mother, father and teacher. After the ceremonies are over the father gives a long lesson of advice to the child, laying as much stress as possible on the advantages of Brahmacharya. The child gives a short reply to the advice if his father and makes a bow to him. (307)

Swami Dayanand, like Rousseau believes that the students should be brought up far away from the hub-bub and din of city life (308), But unlike him, he does not

(305) The Satyartha Prakasha, Chapter II, p. 25.

(306) The Satyartha Prakasha, Chapter III, p. 33. Very sharp children may be sent to school at the age of 5

(307) The Sanskar Vidhi pp. 74—102.

(308) The Satyarthe Prakasha, Chapter III, p. 33.

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preach the doctrine of one teacher, one pupil. On the other hand, Swami Dayanand's ideal institution consists of several students and several masters living together as the inmates of one family. The name of the institution Gurukula or Acharyakula clearly brings out this idea. These Gurukulas are to be situated far away in some lovable park or jungle if possible by the side of some murmuring stream. It may be noted that like some of our modern educationists, Swami Dayanand enjoins that the teacher or the Acharya should not be interfered with. (309) He is the competent person for making man out of a child and he should be left to himself to do that work. Laymen are but poor judges of his work.

This Acharya then is to be the perfect master of his pupils. With such a power in his hands, he is a very great force for either making or marring the character of those entrusted to him. On account of this very great care is to be exercised in selecting an Acharya. Dayanand requires an Acharya "to be a thorough master of the Vedas with their various branches, free from dishonesty and fraud, teaching others with love, increasing the happiness of others with all his main and might, impartial, self-controlled perfect gentleman" (310). In another place he defines an Acharya to be one 'who with his body, mind, and wealth works with utmost love and affection to make the student religious and learned.' (311) It would seem that Dayanand would like to have teachers every way worthy of being compared to that great Western Educationist who was prepared to work for his boys "on the very heights of the Alps and as it were without fire and water." (312).

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(309) The Satyartha Prakasha, Chapter III, p. 33.

(310) The Aryoddesha Ratmamala.

(311) The Vyavahar Bhanu p. 7.

(312) The c. f. Vyavahar Bhanu, p. I.

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This Acharya—the self-sacrificing teacher of the future hopefuls of the country—is required by Rishi Dayanand to treat his pupils with kindness and affection. He would be a father to his pupils. He is to use sweet words and teach his pupils pleasantly. (313). If it be necessary to have recourse to punishment, it should be used with the purest intention of improving the pupils. Corporal punishment is not condemned by Rishi Dayanand. But it is to be such as not to do any injury to the pupils and as would not be against our sense of decency (314). Indeed such should be the behaviour of the teacher to the taught, as would make the latter place full confidence and trust in the former. The result of this would be that like the pupils of Pestalozzi, the students would never become obstinate when punished. If the teacher is to treat the students with love and affection the students too are required by Dayanand's system to treat the teacher with utmost reverence. Every day the pupils should begin and end their lessons by bowing to him. They should serve him and stand up whenever he approaches them. His seat should be considered sacred and no student should sit on it. (315) Indeed such should be the relations of the teacher and the taught, that they would smile and weep together.

Where such cordial relations exist between the teacher and the taught, there it is but natural that the school mates be true friends and helpers of one another. This is what Dayanand wants. He desires it very much that men should live in harmony with one another. On account of this he advises the teacher to inculcate the spirit of love and mutual help in pupils. (316).

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(313) The Satyartha Prakasha, Chapter III p. 47.

(314) The Vyavahar Bhanu, p. II.

(315) The Vyavahar Bhanu, P. % I. O. &c.

(316) In the Sanskar Vidhi at p. 97 a student is strongly advised to observe 'Yamas' the first of which is to gives up enmity and jealousy.

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In these schools the aim of the teacher should be to develope all sides of the pupils. Swami Dayanand in the 3rd chapter of the Satyartha Prakasha writes in the following strain: "The academical education consists of phyical, moral, intellectual and spiritual training.

For the spiritual and moral training the Acharya is first of all required to see that the students pray regularly. Both morning and evening the students and the teachers are required to sit calmly in some retired corner and for one hour to meditate on the nature and attributes of the Lord. (317). The master is required to see that the students breathe in an atmosphere of purity. No dirty word, no ugly thought is allowed to approach them. The books that are placed in the hand of the students are such as speak of pure and noble thoughts. All books that speak of love stories and other exciting things are banished from those schools, (318) the abodes of purity and simplicity. The master then is always to look to himself. He is the ideal whom the boys imitate and hence he is to see that there is nothing wrong with him. Besides the books that Dayanand prescribes for the study of the students are such as contain many moral lessons. These lessons come to boys most naturally and without an effort for the direct teaching of morality. (319). Then the epics, the Ramayana and the Mahabharata are to be read in schools which would work on Dayanand's system, (320) Now these epics being based on history constitute a beautiful instrument for inspiring the practice of virtue. Dayanand also fully realises the effect on morals of carrying oneself well. He lays very great stress on the point. He would like that every student

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(317) The Satyartha Prakasha Chap III p. 37 & the Pancha Maha Yajna Vidhi, &c.

(318) c. f. The Satyartha Prakasha P. 33 (319) Manu, Upanishada &c.

(320) The Satyartha Prakasha chap III P. 68.

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should be courteous and well-behaved. (321) This reminds us of the following words of Pestalozzi in his letter to his friend: ".....the mere habit of carrying oneself well does much more for the education of the moral sentiments than any amount of teaching and lectures....."

Before finally leaving the subject of moral education, it may be noted that with all the ancient writers of India Dayanand holds that Pranayama (Deep Breathing) is essential for the moral development of the pupils. The control of breath makes it possible for one to control his senses. Him whose senses are under his control, sin can approach not. Swami Dayanand desires that the students both girls and boys should take a vow of chastity and celibacy. They should observe the laws of *Brahmacharya*. And for achieving success in this direction Swami Dayanand thinks it highly necessary to practice *Pranayama daily*, (322).

For the development of the physique of the pupils the Guru is required to see that the students live a life of regularity. He is to send the boys on long walks both evening and morning. (323) Besides they are to be made to do any other work which be necessary for the benefit of the institution. They have to bathe every day in some tank, river or lake. Dayanand wants that the pupils should live on a simple and plain diet. Their food is to be one very simple and plain. All fish, flesh, eggs, garlic, leeks, onions, mushrooms, sweet juices, all sweets turned sour, stale food, intoxicating liquors and drugs and leavings of others are to be scrupulously avoided. Nor is the food taken to be in excess of sufficient quantity. Whatsoever is to be eaten is, is to be eaten in a collected state of mind,

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(321) The Satyartha Prakasha Chap II. The Vyavahar Bhanu p. 8.

(322) The Satyaratha Prakasha Chap III p. 35-36.

(323) For performing Sandhya and receiving Bhiksha.

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well chewed. (324). Special care is to be taken of drinking water. It is to be taken after filtering. (325). The mouth, the hands and the other parts of the body are to be well washed at various times and also clothes to be perfectly clean. In short, Dayanand, like Rousseau, believed that temperence and labour are the two great doctors and that cleanliness is the most important part of the hygiene.

Turning to intellectual education, we find that Dayanand's system is no way inferior to the system which is now advocated by most of the educationists. As Comenius desires to sharpen the desire of the students for learning, so Dayanand wants that the boys' hunger for learning should be sharpened. The methods suggested are almost similar. Comenius wants that parents should praise learning and learned men, &c. Dayanand on the authority of the Atharva Veda (326) wants that such stories should be told to the boys as will impress upon their minds the grandeur of Brahamacharya and the advantages of a liberal education. Comenius wants the teacher to be kind and fatherly and the same is the principle of Dayanand's system of education. The buildings of schools in the system of Comenius should be light, airy, cheerful, &c. Swami Dayanand also requires that the schools should be situated in some pleasant spot where nature can be seen at her best. Comenius would like that the subjects taught should not be too hard for the learner's comprehension. Similarly Dayanand writes: "As the powers (of assimilation) of the students increase so the higher subjects should be taught to them." (327) Comenius wants that fables and allegories should be introduced. One of the books which

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(324) The Sanskar Vidhi p. 87. Satyartha Prakasha, p. 48

(325) The Satyartha Prakasha, Chap. II, p. 31

(326) The Atharva Veda, XI. 5.

(327) The Vyavahar Bhanu, p.

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Dayanand wants the students to learn—a book that has been written by himself—contains many beautiful stories. (328) Comenius would like to introduce public examinations and award merit. In his schools Swami Dayanand held regular examinations and always gave reward to those who were deserving.

As to practical hints to the teacher, we find that Dayanand wants the teacher to be always sure of what he is going to teach. Besides the teacher is required to be very vivid and clear in describing things. (329) Dayanand desires boys to know things as much as words. (330) He understands that the child is active by nature and therefore the senses are to be used. Manual labour to him is not below the dignity of a student. (331) Once in one of his Pathshalas he taught the students to build a Kacha wall with their own hands. Like a noble and good school master he himself took part in the work. He also lays great stress on 'thinking' on the part of the student. The student is not to be a mere receptacle. He is to well chew and digest what is taught to him. One of the exercises prescribed is that the student should sit in solitude and meditate upon what he is taught. (332) Further we are told that in order to make sure that the students have well grasped what was taught to them, Dayanand in his schools used to order them to hold debates upon different subjects. Dayanand like Pestalozzi wants to produce' 'child-helpers' from amongst his pupils. In one place he advises students to teach others and states that by so doing they will be able to master the subject much better than otherwise. (333).

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(328) The Vyavahar Bhanu, p. 12

(329) Do. p. 19

(330) Do and the Rigvedadi Bhasya Bhoomika, p. 339

(332) Do. p. 9 & 19

(333) The Vyavahar Bhanu, p. 21.

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For the education of the mind, Dayanand prescribes quite a number of subjects. For a course extending over 22 years he prescribes Grammar, Prosody, Poetry, History, Philosophy, medical science, politics, music and mathematical sciences. (334) It may be stated that the study of language and literature is highly pleasing and intelligent. Grammar contains classification and as such it is very conducive to the development of reasoning. Swami Dayanand lays very great stress on the study of Grammar. (335) According to him it forms the very basis of education. It need hardly be mentioned that the Grammar of Panini is superior to all other grammars in the world. (336) Its study is highly interesting and in the highest degree calculated to develop the reasoning power. It should be noted that Dryanand does not want a mere memorisation of grammar. He writes, " The man who reads merely the reading, but does not go into the spirit is like a beast of burden." (337)

Poetry of Sanskrit literature, simply flowing and well polished, is highly calculated to develop the imagination. Besides the allegories and stories so abundant in that rich and varied lore serve the same purpose.

Memory in Swamiji's system is to be developed by remembering Shlokas and Sutras and by learning the fundamental principles of the various sciences mentioned and by committing to memory the formulas of mathematics.

From the subjects prescribed it appears that Swami Dayanand like Comenius desires his pupils to know

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(334) The Satyarthai Prakasha, Chap III, pp 66-71.

(335) See his Vedanga Prakasha Sandhi.

(336) C. F. Weber's Indian Literature.

(337) The Satyartha Prakasha, Chap III, p. 69.

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something at least of everything But he attaches the highest importance to the study of the Veda. Supported by the great law-griver, Manu, he says : " One who neglects the study of the Veda is degraded to the position of a Shudra along with all the members of his family." (338). The importance attached to the study of the Veda is due to the nature of its contents. There is no subject which is not treated in its elementary form in the Veda. The study of the Veda gives a very liberal education. Like Comenius, Swami Daynand wants his pupils to study only the standard books on various subjects. (338) All books written by selfish and greedy men are excluded from his course of studies. He condemns the writings of this nature with very great vehemence. In the third chapter of the Satyartha Prakasha, for the benefit of those who want to follow his system of education, he gives a list of books worth studying and names some of those books which should not be studied.

Before finishing the subject it may be stated that Dayanand has no faith whatsover in mixed schools. He on the other hand wants to keep boys and girls separate. He believes that otherwise students will not be able to observe *Brahamacharya*. But *Brahamacharya* is the very corner stone of Swamiji's system of education. To be able to thoroughly observe the laws of *Brahamacharya*, students are required not to see, speak to, play with, hear stories or speak, &c., of the members of the opposite sex. (348) Hence Swamiji lays down that the Shalas of males should be on one side of a town at a distance of 8 miles (341) and those for the girls should be on the opposite side at the same distance. The conductors of

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(338) The Satyartha Prakasha Chap III P. 48.

(339) do. PP. 67-68.

(340) do. P. 33.

(341) do. do.

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the schools for boys should be all males and those of the schools for the girls, all females. (342).

He further lays down that males should remain celibate at least upto the 24th year of their age and the girls upto the 16th year. However they might extend the period of their study. A male student might study upto his 48th year and female student upto 24th. year. (343).

Such was Swami Dayanand—the very perfection of the development of which man is capable. He stands forth before us as the true representative of the ancient Rishis and Munis, Yogis and Mahatmas. He is the advocate of Vedic Revelation : and as such is free from all bias and prejudice. His mission is Universal. Every man of whatever caste or community, creed or colour, race or religion finds the portals of the palace of Bliss and Beatitude built by the mighty master open to him. Nor is this all. Dayanand loves man, loves him with all his heart. He likes not to enjoy the happiness alone. Full of Daya (mercy) he calls every brother to share with him the Ananda (Bliss). Hence his mothod is all-comprehending, all-embracing. No good plan that ever was devised for making man happy escapes the great Rishi.

Such a man, with such a mission and following such a method shines like the glorious sun in the firmament of our times. In his pure and bright light, the stars of the first magnitude, the beautiful venus along with all the planets and 'the queen of the night' all dwindle away. Yes such is Dayanand, undoubtedly such. Oh where shall we have his peer.

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(342) The Satyartha Prakasha, Chap. III, p. 33.

(343) do. do. p. 41

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The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Progress during the year.

'We live forward and reflect backward.' Borne into the 'New year' we naturally look back on the path the life current hath traced during the last year. And what do we find ?

Educational Efficiency.

'Educational Efficiency,' yes, that is the word. Efficiency through effective teaching, sympathetic co-operation between the teacher and the taught, timely encouragement and timely warning to evoke the expression of energy and not drive the students to dull despair or let them lapse into sloth—such has been our programme. While sympathetically recognising that failure in one subject doesn't mean failure in all we put no premium on indifference and ease and so the failure in one term examination has got to be made up before the

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student can go up for the next term examination. Thus if a student fails through mischance or illness in his term examination, he has got to make it up at the examination held in the middle of the next term or at the latest at the examination held at the end of the next term. He is not allowed to indefinitely postpone his preparing for and sitting at the examination to satisfy us that he is sensitive to his shortcomings. Ere this he could have his two additional chances at his own sweet will. Now the University rouses him to watchfulness and care. The change of attitude has resulted in the students putting forth their best effort to pass at the first attempt. Hence the results have been very satisfactory, there being only two failures at first attempt in the College term examination and two in the matriculation.

College Directors of Studies.

Our readers will remember we had given the names of eminent Scholars outside the Gurukula who had kindly consented to act as Directors of our studies in the Gurukula. We regret that through one reason or another our kind friends did not favour us with a visit. We earnestly request and hope that they will favour us with a visit the next term and help us with their advice so that we may be able to 'see ourselves as others see us' and profit by their friendly suggestions.

Religious Research.

There has been substantial work done in the Upadeshak branch of the Mahavidyala. There were lectures on Puranic Religion and Buddhistic faith and the Old Testament. A comparative study was carried on

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and the attention of the students was directed to sift the wheat from the chaff, the imaginative accretions from the eternal truths scattered here and there. The students were required to hunt up from the vast mixed mass of Puranic lore all that is really useful for all time. It is in contemplation to publish some of the results of the research in the form of a Vademecum for preachers and reformers containing text found in various Puranas in support of Vedic teachings or Principles of the Vaidika Dharma and safe lines of Social Reformation. Our studies into Buddhistic faith have strengthened and confirmed the view held by such current Scholars as Oldenberg or Lilly that Buddha was not an athiest, nor yet a preacher of a new faith, but essentially a revivalist of the age-old eternal truths of Vaidik Dharma, forgotten and misinterpreted by his age. In studying the Old Testament an attempt was made to trace the development of Bible myths from Indian mythology—the Pauranas and the Old Testament being so essentially alike in imaginative accretions. Next term it is intended to take up the study of the New Testament. The New thought movement in Europe, Theosophy, Bahaism, Brahmoo Samaj and various other modern Religious movements.

Our School Department.

The Matriculation Class results have been very satisfactory. Two new forces have been introduced to make the School work more efficient. Last year the class teacher was not the Class Superintendent in the out-of-School hours at the boarding house. This year the system of separate boarding house Superintendents has been done away with. The class teacher is also the

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class Superintendent and lives and dines and plays along with his class. The Head Master is the Head Superintendent of the School Ashram. The different subject teachers go to the Ashram to see that the students do not neglect that subject in Home study. The teacher is thus under the guidance of the Principal the immediate guardian of the students, and the students are ever under the eye of some one to whom they can look on with respect. Thus is ensured a sound Residential System of Training. Besides the Teacher—Superintendent Co-ordination, there has been worked out the College-School Co-ordination of studies. The Professors in charge of various subjects in the College inspect and sympathetically guide the teaching staff in those subjects. Thus the teachers and professors work in harmony and co-operate to secure the best results. Professor Sinah as Superintendent of Science Department and Professor Sewaram as Superintendent of English, deserve especial mention on account of the interest they took throughout to secure effecient teaching in the subjects under their charge.

The College Ashram.

A new wing has been added to the College Ashram buildings, thus completing the Ashram quadrangle. Professor Sudhakara has remained in charge of the Ashram and has done excellent work as a brotherly guide, friend and well-wisher of the students. He has been able to secure their love and respect. Gentle yet firm he is an influence for good in the lives of the Brahmacharis in the Ashram.

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Outside work of the Professors.

Truths treasured up and worked out in our forest retreat have been freely disseminated by our Professors at the different centres of the Arya Samaj on the occasion of their anniversaries. The Professors have always been freely lent for such work provided the work here does not seriously suffer. Thus has the Gurukula stream of influence been carried among our loving and kind friends. While some of us have thus borne the message of Vaidika Dharma to the brothers throughout India and returned enriched with experience. Professor Sathe went out specially to gather experience from outside and enrich the science teaching work here. He went to the Banglore Research Institute and worked there in the research department during the Summer vacation. This vacation he has gone to visit Match factories and work in one of them. This exchange and interchange of experience will we believe be of great Educational value.

Shri Acharyaji.

The health of our dear Mahatmaji remained indifferent for some time. Hence it was intended that he should take some rest. After recuperation of his health it was intended that he would for some time devote his energies to build up the permanent reserve for the Institution. It was however soon found that the state of his health would not allow him to bear the strain of travelling. So he returned amidst us once more to the great joy of the whole Kula. During his absence and convalescence Prof. Ram Devji acted as Acharya.

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The Library.

Our thanks are due to the generous European gentleman from Allahabad who has donated a good number of valuable books in English on Ancient Sanskrit Philosophy including a complete English translation of the Mahabharat. Besides the above there was the usual addition of books worth five hundred or so specially in the department of Religious literature. The Vedic Magazine office has also presented some good books including excellent book 'Pranvavad' translated for the first time from original Sanskrit text by the learned author Babu Bhagwandas of Benares.

The Reading Room.

In the midst of the library Hall has been installed a big oral reading table and around it has been provided reading accommodation for about thirty to thirty five persons. Through the courtesy of the Vedic Magazine we can keep on the Reading table several excellent foreign Magazines including the Nineteenth Century and After, The Forum, The Monist.' The Buddhist Review, The Mind, The Journal of the Royal Asiatic Society, The Journal of the Royal Economic Society and almost all the leading Indian Magazines. We also receive several high cla ss weeklies such as The 'Commonweal,' 'The Hindu Patroit, The 'Wednesday Review, The 'New Statesman, 'T. P.'s Weekly, etc. Besides these we get the five dailies. The 'Pioneer,' The 'Leader,' The 'Tribune. The A. B. Patrika. The Hindu and several others Sanskrit Hindi and Urdu Journals in all over fifty papers.

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The Science Department.

There was a substantial addition to the Botany Laboratory. The Chemical laboratory too ordered a good deal of new apparatus. The science course in the School department has been revised and the syllabus now includes all the Practical work that is proposed to be introduced in the other Indian Universities. Special stress is laid on Practical work here and on every student performing all the experiments himself. Arya Bhasha being the medium of instruction, and practical work being insisted on result in a thorough elementary working knowledge of the principles of science and the scientific method of investigation.

The Vedic Magazine.

The eternal fount of Truth, the glories and guiding message of our ancient Indian civilization and Vedic culture—these the world had almost forgotten. Nay even India herself appeared to be fast losing its hold on them and faith in them. But the world needed them, the world needs them and will need them. Hence the master mind of Swamiji roused the sleeping sons of India to bestir and claim their ancient heritage and win for Vedic Dharma and ancient Indian culture the recognition it should rightly have in world civilizations. In the interests of Humanity, in the interests of Truth, he revealed the true source of all neo-revelations and left it a work for all convinced of the Truth of his position, the work of spending their best energies to preach the truth. The work is vast and the workers are few. Dear Reader, you and I yes we all are feebly trying through the Vedic Magazine to do the Master's work to bring the Master's message to as many as we can. Don't you think we should heartily co-operate? We on our part have attended the magazine so as to provide a hundred pages of

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reading matter at each issue. We gather truths about ancient Aryan civilization and present them in our pages. The maintenance of of the magazine is a heavy item of expense on the Arya Pratinadhi Sabha.

On account of extending the magazine a new assistant Editor has had to be engaged. All this means new expense. Can't you each Dear Reader, use a little of your spare time and energy to interest more of your friends and acquantances in the message of the master, to secure more readers and subscribers for the Vedic Magazine? That is a work which you can very easily do. Isn't, it right that you and I should try to make the Magazine self-supporting. If you just resolved to secure for us two new subscribers and set others to do the same, you will have the satisfaction of having done you duty to the Vedic Magazine. Pray remember the Vedic Magazine is not a commercial concern. It aims simply and purely to serve humanity by inviting its attention to Eternal Truth contained in the Vedas and the message of ancient Aryan culture which it believes the world needs so much. Most of the contributors, the Editor himself, work free for the Magazine. But the cost of printing, postage, and office have to be made up. Whatever the surplus that will result after making it self-supporting will be utilized for improving the Magazine and making it still more useful. We have reminded you of your duty, we have requested you to help the Magazine and its message. Will you do your duty and help the Magazine. We are confident you will.

Our Sanataks.

We are glad that the Sanataks have been doing useful work during the year. Prof. Indra, Veda Alankar, has besides doing the teaching work here, been out for the vacation month too, doing teaching work at the Gurukula

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Brindaban. In addition to his teaching work he is a budding author, having brought out an excellent Biography and a remarkable book on Vedic Devatas (Duties) which is an original contribution to the literature on the subject. Prof. Vishwanath, our last year Sanatak, has proved a successful Professor and has been doing excellent work in this line in the institution. Br. Chandramani after doing some useful work in the Multan Gurukula has gone to Ceylon as a research scholar to study Pali. Br. Brahma Datta has worked as an effective preacher at various centres of the Samaj. Br. Bharadvaj has gone for studying the Ayurvedic system of medicine at Ca'cutta where he delivers lectures regularly in the College Square. Br. Yajna Dutta has been doing useful work as editor of the Prabhat—a paper which he has himself started and which he is so ably conducting. This year the Gurukula University will send out six new graduates. We are confident they too will be as useful to the community and to Bharata Mata as their brethren have been—our best wishesattend them.

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